

1061431K

RELIGIOUS EDUCATION

A Journal

*Devoted to the Development of Character through the Family,
the Church, the School and Other Community Agencies*



Is Character Education a Function of the Federal Government?	George A. Coe
Educated Americans	William John Cooper
The Economic Basis of Idealism	Arthur E. Morgan
Some Attempted Adaptations of Education to a Changing World	Charles E. Rugh
Companionship of Youth and Age	Camille Kelley
The National Commission on Law Observance and Enforcement	George W. Wickersham
Religious Education in a Hospital	Mr. and Mrs. Ulyss S. Mitchell
The Place of Music in Religious Education	R. Buchanan Morton
How I Got My Religion	Henry N. Wieman
Back of the Argument	Harold Saxe Tuttle
The Modern God Idea	Barnett R. Brickner
Delinquency Areas: Another Viewpoint	W. Ryland Boorman

EDITORIAL COMMENT AND NEWS NOTES

BOOK REVIEWS

VOLUME XXVI

DECEMBER, 1931

NUMBER 9

PUBLISHED BY THE RELIGIOUS EDUCATION ASSOCIATION

Religious Education

*A Scientific Journal Devoted to
the Development of Character
through Education*

Editorial Staff

J. M. ARTMAN
J. W. F. DAVIES

O. D. FOSTER
JULIA WAXMAN

Editorial Committee

FRANK N. FREEMAN, *Chairman*,
Professor of Educational Psychology, University
of Chicago

ARTHUR J. TODD, *Vice Chairman*,
Professor of Sociology, Northwestern University

EDWARD SCRIBNER AMES,
Professor of Philosophy, University of Chicago,
and Pastor, University Church, Disciples
of Christ, Chicago

WADE CRAWFORD BARCLAY,
Secretary, Religious Education in Foreign Fields,
Methodist Episcopal Church, Chicago

GEORGE A. COE,
Professor of Religious Education (retired), Teach-
ers College, Columbia University

HEDLEY S. DIMOCK,
Professor of Religious Education, Y. M. C. A.
College, Chicago

A. R. GILLILAND,
Professor of Psychology, Northwestern University

SOLOMON GOLDMAN,
Rabbi, Anshe Emet Congregation, Chicago

S. R. LOGAN,
Assistant Superintendent of Schools, Winnetka,
Illinois

ALBERT Z. MANN,
Professor of Sociology and Home Missions,
Garrett Biblical Institute

JOHN W. PRINCE,
Professor of Religious Education, Garrett Biblical
Institute

CURTIS W. REESE,
Dean, Abraham Lincoln Center, Chicago

PHILIP L. SEMAN,
Director, Jewish People's Institute, Chicago

PAUL H. VIETH,
Associate Professor of Religious Education, Yale
University

Religious Education is issued on the tenth of each month, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research and serves as a clearing house for information in the field.

Membership in the Association, including the journal, is \$5.00 per year.

Correspondence regarding articles should be addressed to the Editorial Staff.

Articles in *Religious Education* are indexed in the EDUCATION INDEX, which is on file in educational institutions and public libraries.

Entered as second-class matter Sept. 19, 1931, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

THE RELIGIOUS EDUCATION ASSOCIATION

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill.

Editorial Office, 59 East Van Buren Street, Chicago, Illinois

Religious Education

Vol. XXVI CONTENTS for DECEMBER, 1931 No. 9

EDITORIAL COMMENT AND NEWS NOTES.....	787
College Objectives; "Whither the Church?"; The Challenge of Unemployment; World Alliance for International Friendship; The Ecumenical Confer- ence; The Voice of Our Members.	
Is Character Education a Function of the Federal Government?	<i>George A. Coe</i> 793
Educated Americans	<i>William John Cooper</i> 800
The Economic Basis of Idealism.....	<i>Arthur E. Morgan</i> 805
Some Attempted Adaptations of Education to a Changing World.....	<i>Charles E. Rugh</i> 809
Companionship of Youth and Age.....	<i>Camille Kelley</i> 814
The National Commission on Law Observance and Enforcement.....	<i>George W. Wickersham</i> 816
Religious Education in a Hospital.....	<i>Mr. and Mrs. Ulyss S. Mitchell</i> 828
The Place of Music in Religious Education	<i>R. Buchanan Morton</i> 835
How I Got My Religion.....	<i>Henry N. Wieman</i> 841
Back of the Argument.....	<i>Harold Saxe Tuttle</i> 845
The Modern God Idea.....	<i>Barnett R. Brickner</i> 851
Delinquency Areas: Another Viewpoint.....	<i>W. Ryland Boorman</i> 858
BOOK REVIEWS	864

Has the Membership of the R. E. A. a Responsibility?



CERTAIN INSTITUTION in a wide-awake city took a poll of its executives regarding continuing subscriptions to magazines. It was necessary to cut the budget for magazines. Nothing new these days, is it?

These executives voted that no matter what cuts were made, *Religious Education* must be kept. Why? "This journal is essential to our work."

It was found that one copy of this journal was being used in turn by five executives; and that the files of the journal for the last four years were being used by executives in other concerns. Fully twenty-five people are using this one membership.

A professor in an Eastern institution of learning, when asked whether the journal is meeting the need it should, answered, "It certainly is! It is a professional journal, necessarily somewhat heavy reading. But for professional leaders no other medium classes with it. It is indispensable."

A person of wide leadership contacts and responsibility was asked, "Why do you prize *Religious Education*?" "When reading the journal," he answered, "I feel that I am on the frontiers. I find in it the material long before it gets into books. New thinkers are constantly appearing on its pages. The freshness and the up-to-the-minuteness appeal to me greatly."

Those of you who are finding this journal a help in thinking through character-religious development have a certain responsibility which perhaps you have not always been conscious of—the responsibility as a member of this movement to tell a friend about it and show him the value of membership. This is your opportunity to help. Why not take advantage of it? The movement *needs* your help to extend its efforts, particularly in such a time as this when people are beginning to realize as never before the importance of sound character in the life of our country.

Religious Education

Vol. XXVI

DECEMBER, 1931

No. 9

Editorial Comment and News Notes

College Objectives

PRESIDENT MORGAN'S article, "The Economic Basis of Idealism," while presented locally to his own college at Commencement time, is worthy of study by all concerned in the objectives of colleges and universities. Another striking discussion of the same problem is presented by the United States Commissioner of Education in his discussion of "Educated Americans." Both of these articles appear in this issue.

For what outcomes in student development should college authorities accept responsibility? Can and should the college (as President Morgan suggests) be responsible through her graduates for the conservation and enhancement of society's ideal standards whether in economics or other phases of life?

Both President Morgan and Commissioner Cooper agree that the great reality in life is found in living great ideals in practical affairs, in economic and other relations. President Morgan sees clearly that "great ideals" are achieved only at a great price, and are "most effective when the price has been paid in advance, when the resources are turned into reserves and not consumed by current wants."

Both writers declare that the central objective of the college is the discovery and espousal by the student of great ideals—for economics, for patriotism and our civic life, for international relations, and so forth.

Can we hope to have as the motif of the entire faculty that of developing students who champion such ideals as will conserve and enhance genuine reality in living? If this is the basic objective of the college what kind of persons does this require for college staffs? What about the professor who asserts that he has no responsibility for the character of his students; that his job is an intellectual job? And what changes must graduate schools make in their training of future college and university teachers?—J. M. Artman.

"Whither the Church?"

YOUR QUESTION "Whither the Church?" on the first page of *Religious Education* for November challenged my thinking and helped me to clarify some ideas along this line. For the past two years I have been doing Y. W. C. A. work and have had a chance to look at the church from the outside, and especially through the eyes of alert business girls. If only ministers, such as you mentioned, knew what an opportunity the church did have in giving girls such as the ones I contact and young people in general the way of life they seek, I am sure he wouldn't wonder what the job of the church was.

That the church has a very definite objective today is quite evident to those of us who are working with young people, and that *objective* is showing people Jesus' way of life. The *method* to be used is religious education; the *test*

a community of love, not hate, greed, and suspicion; and incidentally an alive church.

To be more specific; I heard a sermon the other day based on the text, "Why stand ye here gazing up into heaven?" The setting of these words is familiar: Jesus has just been taken out of sight and His disciples and followers are still gazing after Him. He has been transfigured before them and they are still illumined by the glory of His presence. As the preacher developed his idea, he made it quite clear that today, quite as much as when this event took place, we, like the disciples, needed to be brought back to earth, so to speak, by a question. The need to be "brought back to earth!" I wonder if we don't stay "on earth" a bit too much in these pressing and insecure times? I wonder if the church's job is not to give us the vision of Jesus, a vision that will be indelibly stamped on our very souls so that as we turn to earth we may live as He did? The vision that is needed does not come through creeds or formal statements of theology, but through a living reality in the souls of men. My work is with business girls between the ages of twenty and thirty and there comes again and again from these groups the fact that the point at which the church is failing them is the lack of practical religion in its life and teachings. These girls don't want creeds, at least not those in which they cannot intellectually as well as emotionally believe. They acknowledge Jesus, but many of them have not felt the power of Him in their own lives; in other words, they have not had a vision of Him. They are practical and they want to know *how* His principles can be carried out in the situations of the modern world with which they are faced.

Again I say, here lies the job of the church, a job that is unique, a job that the church alone can do.

As to the *method*,—religious education has gone a long way in giving the

church ways; it only remains for the church to recognize and utilize these tools that are already at hand.

For the *test*,—a community, a nation, a world where "all may live their lives in comfort, unafraid; where justice rules, where vice and poverty shall cease to fester, where success shall be founded on service, where order shall not rest on force but on love. A nation where barriers are broken down, where there are no class antagonisms, national hatreds, race prejudices and religious intolerances. A warless world where nation shall not raise sword against nation," and a church full and alive because there people find the source of help in Christian living.—*Kathleen C. Painter.*

The Challenge of Unemployment

UNEMPLOYMENT: *A Discussion Outline*, by Harrison S. Elliott, Erdman Harris, Nellie M. Day, and James Myers, published by Association Press, lies before me. The pamphlet of forty-four pages opens with a quotation from Mr. Raymond Fosdick which succinctly describes, or, to be more exact, defines the problem which our depression with its attendant unemployment is producing. There follows specific counsel on how groups can enlighten themselves on the situation, gain insight into the complexity of the circumstances in which the issues are now imbedded, and secure helpful suggestions from the use of bibliographies, persons, and institutions. The bibliographies appear after each section.

The pamphlet has released some questions in my mind. What place in its program of religious education should the average church or temple give to the question of ethics in the economic situation? What place should the school and college program give to this same question? What place should the

thinking family accord to it?

We know, of course, that churches and temples by the thousands are struggling against great odds to keep themselves financially alive, and have been forced by this very struggle to curtail program rather than to expand. This very fact makes selection of emphasis all the more necessary. What shall the emphasis be? What attention should be given to "unemployment" and its conditioning circumstances?

One church this year is being led by the pastor to give much attention to an appreciation of a series of well-known novelists. If time and energy make selection necessary, which should have precedence—the appreciation of literature or the saving of society from unemployment?

Unemployment, which brings with it hunger, physical emaciation, disease, and worse—broken morale on the part of hundreds of thousands,—is stalking the earth. We seem to be in the grip of some monster devil. Most people are unable, in the depth of tragedy, to analyze the circumstances of their trouble. Is it not apparent, however, that an obligation rests upon every one who has food and shelter not only to succor those who have not, but even more to think to the bottom of this mixup in our motives and make decisions that will cause us to live more amicably together?

From all sides comes information that we not only have plenty but "have the resources, equipment, and technical ability to smother the population with an avalanche of necessities and luxuries, such as no Utopian dreamer in his busiest slumbers ever dreamed. The only reason the engineers do not do this is because they are obstructed by the economic machine."

The devil, then, of this unemployment situation is a creature of human devising. The only way, it would seem, to conquer such a devil is to experience conversion, a change of heart and mind

about what is good for us, and organize our economic process to serve the higher values which we can choose. This will require study, thought, and decisions based upon the keenest insights. Organized religion seems to have a plain call to duty. Religion speaks when human values are at stake. Religious education programs, therefore, whether Jewish, Catholic or Protestant, in these years of crisis, will be tested by their effectiveness in developing attitudes which spiritualize our economic principles. It would seem, then, that courses of study which best help in attaining this high goal should become best sellers to the churches. The pamphlet, *Unemployment: A Discussion Outline*, and any others that assist in the high endeavor of selecting a more adequate way in the economic process, should be given major attention.

This particular outline has much to commend it. Its questions and bibliographies leave the learning group to their own devices in gathering data and making choices, but show how to get the data and the kind of serious study to give to the situation.

A group that is really serious in its study will search many sources. The Pope's Encyclical, "Reconstructing the Social Order," is a succinct statement of the Catholic church's position regarding this international crisis. The bulletins and pronouncements of the Social Justice Commission of the Central Conference of American Rabbis are pertinent and enlightening.

The important matter now is that certain social attitudes demand reconstruction. The churches of our country are so placed in every community and neighborhood that they can influence the whole people. The schools are also among all the people. A united front in this, the dominant question of the time, can save society's better self and in the process recreate the churches and schools.—J. M. Artman.

World Alliance for International Friendship

THE WORLD ALLIANCE for International Friendship through the Churches, in its Sixteenth Annual Meeting and Good Will Congress, held in Chicago November 10, 11, and 12, 1931, discussed "Disarmament, Peace and Prosperity." Speakers who have vital convictions regarding the necessity of developing peace as a national policy as over against war as a policy presented the question in the light of current circumstances and conditions. Addresses, which will appear in a printed report, were given by such leaders as Dr. S. Parkes Cadman, Canon T. Rogers, Robert Moton, Rev. John Haynes Holmes, Rev. Frederick B. Fisher, Major-General John F. O'Ryan, Hon. Ruth Bryan Owen, Hon. Thomas J. Walsh, Pres. Glenn Frank, Dr. Henry Clayton Morrison, Justice Florence E. Allen, Rabbi Stephen S. Wise, and His Excellency Herr Friedrich Wilhelm von Prittwitz und Gaffron.

The World Alliance plans to carry on meetings throughout the year in some 280 centers in the United States. The Alliance, as explained by the President, Mr. Fred B. Smith, is frankly an agency of propaganda. As such it does certain very definite things to awaken the mind of America to its peace opportunities and obligations.

The Alliance is doing a work of great moment and doing it effectively. Its success is in no small measure due to the fact that it consciously selects the one field of propaganda and sticks to that field.

More than propaganda is necessary, however, in an all-round program of developing peace mores. Other agencies equipped to do it should supplement the splendid work of the Alliance with long time educational procedures. Peace is gained through study, deeper and deeper

knowledge, the perspective of attempts at living by the many races and peoples, some understanding of the efforts at using the laws of the nation to develop international control—in short, any one person or group needs to work for years to develop real foundations for the thought and heart patterns of peace. Can the splendid work of the Alliance be supplemented in church and school and college by persistent programs of education? Some real work is being done. Much more is needed to give permanent support to intelligent peace.

The Ecumenical Conference

FIVE HUNDRED representatives of world-wide Methodism gathered in Atlanta in October. The delegates represented twenty-three different bodies of Methodists. For ten days Methodist leaders from all parts of the world devoted their attention to four great topics: personal religion, church life, the Christian social order, and certain wider human relationships. The evening sessions were held in the City Auditorium, which was crowded to the doors. Among the speakers were Prof. William McDougall of Duke University, Prof. Charles Felton Scott of Yale, who discussed "Religion and Science," Gypsy Smith, who described the power of the Gospel as he saw it manifesting itself in all parts of the world, the Hon. N. W. Rowell, former premier of Canada, who discussed the church and international relations, and John R. Mott, who outlined the wider missionary task. Impressive was the presentation on Friday night of the musical and dramatic spectacle, "Heaven-Bound," by five hundred Negroes of Atlanta.

The Methodists of Atlanta and the entire city showed the traditional southern hospitality. Race distinctions were not recognized; there was no segregation of colored delegates. A colored bishop was the presiding officer at one of the gen-

eral meetings of the Conference, and the colored representatives entered freely into the discussions. As might be expected the delegates representing the Eastern Section gave certain emphases not always fully appreciated by those of the Western Section; and the Western delegates sometimes presented points of view which appeared somewhat foreign to the thought of the men representing the Eastern Section. Nevertheless there was full and cordial agreement on fundamental issues. The reports coming from the four groups in every case expressed the practically unanimous sentiment of the group. The fundamental importance of personal religion was universally recognized. It was significant, however, that the loudest and most prolonged applause was given to speakers dealing with one or the other of four subjects:—Prohibition, Disarmament and International Peace, Economic and Industrial Reconstruction, and Church Union. One or two British representatives were somewhat unfortunate in their remarks to reporters outside of the Conference regarding prohibition, and thus received considerable publicity, but the Conference itself was unanimous in a strong expression in favor of prohibition. The subject of Peace, Disarmament, and International Comity received frequent consideration, the Canadian and British delegates being just as outspoken as the United States. Indeed, it was one of the British delegates who deplored the fact that the resolutions did not go far enough in their demand, which was clearly implied, for a revision of the Treaty of Versailles, especially on the point touching the responsibility for the great war. All appeared to be agreed that the church has a very definite and far-reaching responsibility for the establishment of a Christian social order. The enthusiastic desire for Methodist union in the United States found frequent expression. Canadian speakers empha-

sized their satisfaction with the union movement resulting in the United Church of Canada, and the British speakers all looked forward with great hope to the forthcoming merger of all English Methodism. Undoubtedly the Conference will hasten the movement toward a union of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Two actions approved by the Conference should receive special mention: the establishment of a Continuation Council, consisting of about seventy persons who are expected to meet annually for the consideration of matters of vital interest to world-wide Methodism, and the formation of a committee representing the Methodist press for the purpose of disseminating and exchanging information that will prove of interest to Methodism throughout the world. Those who had been present at other Ecumenical Conferences seemed to be agreed that the sixth was the best of all and that the inspiration and impetus proceeding from it will be felt in world-wide Methodism during the coming years.—*Frederick Carl Eiselen.*

The Voice of Our Members

THE Religious Education Association has, throughout its history, served as a clearing house for the promising leads concerning the development of character, whether through the initiative of the individual or the influence and efforts of the family, the church, the school and college, the community, and other agencies. Its speakers and writers have been and are expected to give their best in their search for insight in developing more adequate character; and, in the interest of further testing their position or findings, to court the keenest criticism of their efforts by their companions in the common cause.

It will help the common cause if more

of our members will exercise this part of their responsibility by constructively evaluating and even criticising the efforts of those whose articles appear in our journal. Such co-operation in furthering the common cause is one of the most time-honored principles of the

R. E. A. The Editorial Committee invites you to send in your suggestions—additional evidence not noted by the writer; points of view quite opposed; analysis of a different kind; or corroboration of the writer's findings.

Let us have your suggestions.



IF WE can educate the youth who are interested in religion to see that Christianity means a socially just social order, we will have done more than all the sawdust trail evangelists have done in a hundred years.—Alva W. Taylor.

Is Character Education a Function of the Federal Government?

GEORGE A. COE

THE just-issued report of the President's National Advisory Committee on Education has definite and important significance for the present nationwide movement for character education in the public schools. For basic problems that concern the ideals of living, and the ethical aspects of citizenship, are intertwined with the conditions, disapproved by the committee, under which the various states now receive federal subsidies in aid of this or that sort of teaching. Federal gifts for these purposes are conditional gifts. The state must match the gift out of its own funds; or, the fund must be used for a specific purpose, as in the promotion of agriculture (which includes the promotion of a higher type of rural life); or, the plan (as in vocational education), though it is initiated by the state, must be approved by a federal board. Thus, the power of the purse becomes pressure toward one or another objective or method in the schools. The state may, of course, decline the gift, but there is a financial taxpayers' motive for accepting it, and with it the obligation of guiding some form or branch of schooling according to a federal conception of it. In addition to federal concern for education in the states, the government at Washington has sole authority for public schools in the District of Columbia, our territories, our dependencies, and the Indian reservations. "It is clear," says the report of the Advisory Committee, "that there is not a single aspect of education which is not a concern of some branch of the federal government."

In the entire literature of character education there is no study, as far as I have learned, of the activities of the federal government in this field, nor even

of the federal function theoretically considered. The government itself has not had a general policy with regard to the matter, but only special policies with respect to illiteracy, agriculture, vocational training, military training, and so on, each of which has an unspecified and sometimes unconscious bearing upon character education. The following paragraphs attempt to disentangle some of the main factors in the situation, and to define some issues that, already tacitly present, need to be made explicit.

The Traditional Theory: Control by the Various States

Education within a state is a function of the state, not of the federal power. This is an axiom of our political philosophy. Authority to each is not committed to the federal government by the Constitution; therefore it is reserved to the several states and to the people. The constitutions of these states, one after another, not only assume this authority, but also, in specific terms, make education a fundamental and mandatory function. Departments of education, and taxation for schools, are just as basic in the life of the state as legislatures, courts, police departments, and taxation therefor. Theoretically the federal government would be as much out of its sphere if it insinuated itself into the public schools as it would be if it maintained a lobby to influence a state legislature. Dr. Ray Lyman Wilbur, Secretary of the Interior, bluntly declares that "the nature of the Federal Union . . . makes it constitutionally impossible for the federal government itself to engage in education except in such cases as training officers for its army and navy, educating the wards of the government, such as the Indians and

the natives of Alaska, and assisting through the district government [the District of Columbia] in the educational program of the capital city."¹

But Character Education Is Influenced by Federal Grants to the State

No educator who observes exhibits by "4 H Clubs" at agricultural fairs and live-stock shows can have any ground for doubt that the federal government is promoting genuine character education of a particular type through subsidies for education in agriculture. The state does the teaching, but inspiration and guidance are received from Washington. In this instance the effect upon the character of boys and of girls is obviously good, thrillingly good. For here we see them eagerly engaged in projects for the enrichment of home life and for putting high meaning into rural occupations.

The main reason for pointing this out is to illustrate the principle that specific effects upon character flow from a policy that is officially classified under some other rubric. Promoting agriculture here includes promoting a specific change in the character of boys and girls. Similarly, the campaign against illiteracy is a campaign for one or another citizenship value in literacy. The official plan may specify that reading and writing are to be taught, saying nothing about the rest, but we know that this is the outside rather than the inside of the matter. But, now, citizenship is not something that is single, unvarying, self-defining. There are various, sometimes opposed, civic ideals, one of which rather than another goes into the campaign for literacy with every teacher, every method.

The federal government makes grants for vocational education. But what is a vocation? Is one's calling definable in the terms of particular skills, or, does a just definition require also some indication of the life values, individual and social, that

these skills can or do promote? In fact, whatever be our definition of vocations in general or of particular vocations, each has some inescapable relation to individual and social values. We simply cannot train anybody for a vocation without affecting his ideas or his sentiments with regard to them. That is, moral values of some specific type are included. Patronage of vocational education by the federal government here again mixes federal influence with state influence in character education.

Federal support of the teaching of military science and tactics has a parallel aspect. This teaching does not, and cannot, stop with a catalog of facts called science *plus* a set of skills in marching, shooting, and so on. Meanings, uses, national policies, the feelings of a citizen, final values and loyalties—toward these there is an inevitable slant. At least a slant; in practice, more than this, especially in recent practice. In a later section I shall show that the promotion of military instruction by the federal government at the present time carries with it a conscious policy of promoting a particular type of character in citizens.

Influence of the World War Upon Federal Educational Policies

In 1917 President Wilson requested Mr. Hoover, then Secretary of Commerce and head of the Food Administration, and Mr. Claxton, then Commissioner of Education, "to organize the proper agencies for the preparation and distribution of suitable lessons [on community and national life] for the elementary grades and for the high-school classes." The request was heeded, the lessons were prepared, and they were printed at the Government Printing Office as documents of the "Bureau of Education in Cooperation with the United States Food Administration." Three volumes, of 264 pages each, covering the high school and the intermediate grades of the elementary

1. Annual Report, 1930.

school, were issued in 1918 under the title, "Lessons in Community and National Life."

What, now, did our government at Washington undertake to teach by means of these textbooks? The preface of each is a plea addressed by the President to school officers. The immediate occasion was the need of wise economy in the use of food because of the War, but the President went on to say that his plea was not for "a temporary enlargement of the school program appropriate merely to the period of the War. It is a plea for a realization in public education of the new emphasis which the War has given to the ideals of democracy and to the broader conceptions of national life."

The texts, in fact, go far beyond problems that concern the management of resources in time of war. Indeed, a strikingly broad exposition is given of conservation in general; of the significance of inventions and of machine industry; of forms of government, laws, and customs; of current modes of business organization; of some population problems; and of the position of the worker in a wage system. The whole constitutes an endeavor by the federal government to promote a type of nationalism through education within the states. Here, then, what is implicit in educational grants to states becomes explicit; the federal government at last engages openly in character education.

This was, of course, a hasty move. Our present chief executive probably, his Secretary of the Interior certainly, whatever view of citizenship either of them holds, does not approve this form of federal activity. The textbooks themselves have apparently become little more than curiosities of our War history. Nevertheless, the incident is revealing.

It is an outward sign that the sentiment of nationalism that swept the country during and immediately after the War has a natural tendency, here naively manifested, to shift the constitutional boundaries of our school system. What is most significant in this shifting, or tendency to shift, is the change in the content and method of character education that goes with the altered initiative. The whole concept of "the good citizen" and of "the good man" is involved. Let those recall who can the "deportation delirium" of 1917, as it was called by Louis F. Post, who had official, inside knowledge of the facts: the semi-frenzy of "Americanization," which endeavored to make immigrants good by psychic violence; the sudden alarm over the extent of illiteracy in the country at large and of low I.Q.'s among our soldiers; the torturing of conscientious objectors during the War, and the heresy-hunt for them after the War; the suppression of civil liberties, which has continued to the present day. All these are symptoms of the same anxiety that began to call aloud for education that should mold character for national ends.

In short, a movement for nationalism in education was upon us; we were actually in danger of being swept into the same educational philosophy that controlled the schools of the German Empire before 1914. Here the pupil was habituated to the assumption that the will of the sovereign is ethically right, an ultimate determinant of duty for the citizen, and in fact an obligation of religion. We have not been swept into this philosophy and we shall not be. Nevertheless, the post-War developments in public education in this country, and the significance of the Report of the Advisory Committee, cannot be fully understood without taking account of the growth of nationalistic sentiment since the outbreak of the World War.

This sentiment emphasized a supposed

2. For sale, each series (A, B, and C), at 15 cents, by the Superintendent of Documents, Washington, D. C.

national distinctiveness (without defining it), and it even tended toward an unpractical, as well as unethical, national isolationism; it emphasized national unity, not now as against "states' rights," but as against social and economic divisiveness (though the causes of our internal strains were ignored); and it assumed that armaments and readiness for fighting (euphemistically called "national defense") are a normal part of national life. The pressure upon education has been that of militaristic nationalism.

One aspect of this pressure came into bold relief in a speech made by the Secretary of War in 1922 before a "Conference on Training for Citizenship and National Defense"—a conference called by himself. "The War Department," he said, "finds itself in a peculiar dilemma.

"While the federal government is responsible for national defense, for the raising and maintenance of armies and a navy, the physical, moral, and mental education of our youth is reserved to the states and to the people. The Federal Government finds itself with a large responsibility, but with no jurisdiction over the fundamental factors upon which success ultimately depends." The points to be noted here are two: First, this military man links together military training and "physical, moral, and mental education" in a single concept of desirable but obstructed national policy; second, his department has gone around this obstruction by inducing local educational bodies voluntarily to adopt R. O. T. C. training, which includes "physical, moral, and mental education" as it is conceived by the War Department, and under War Department control. The significance of the R. O. T. C. for character education will engage our attention presently. What it is now necessary to grasp is that the nationalism that is exerting pressure upon education is nationalism in the full sense that includes militarism.

The Demand for a Federal Department of Education, with a Secretary in the Cabinet

In the period now under discussion a desire to transform the federal Bureau of Education (now the Office of Education) into a full-fledged government department became widespread and clamant. Outstanding educationists argued for it; the National Education Association and the Department of Superintendence demanded it; Congress and the President struggled with the problem. The history of the movement cannot be so much as sketched here. But certain phases of the support and of the opposition that defeated the movement (at least temporarily) should be mentioned. The education of citizens, it was argued, is a matter of prime national interest, yet the federal government treats it as if it were a matter of secondary concern. The reply that some primary concerns of the nation, this one among them, are by our Constitution reserved to the states, had some weight, but unquestionably the main objections grew out of fear that a department, with its great prestige and with large appropriations at its disposal, would, even by constitutionally correct procedures, go beyond its defined functions of investigation and financial patronage. The Roman Catholic forces of the country furnished the details of the argument. They pointed to the axiom of practical psychology that he who pays the fiddler calls the tune. To erect the proposed department would inevitably take the control of the ends and the content of teaching more and more out of the hands of parents and of local authorities amenable to parents, and concentrate it more and more in a remote and less responsive authority. This argument made it necessary for the friends of the measure to recast its form so as to place apparently strict limitations upon the proposed department.

The report of the Advisory Committee

now proposes that the knot be cut by repealing all laws that make gifts for specified kinds of education, and to substitute for them a stated appropriation to the states for such education as the states themselves severally and without federal supervision choose to provide. Under this condition a majority of the Committee is in favor of a department and a secretary of education, charged with the sole function of investigation and information. The apparent effect would be to take character education in the states wholly out of the hands of the federal power. The full report is not yet at hand as I write these words, and consequently I am unable to say whether the Committee has gone the whole length with its own logic. The principle adopted by the Committee would exclude character education in the states by the War Department through the R. O. T. C.

One broad consideration that bears upon the educational effect of changing our Office of Education into a Department of Education has been much overlooked. If our national and international policies on the whole are to be controlled by a spirit of militaristic nationalism, will not such a department interpret the meaning of education accordingly? Will not even its investigations, by reason of the areas chosen for inquiry and by reason of the corresponding areas of silence, acquire the quality of propaganda? Under the supposed condition, would not this department be supine, as is our present Office of Education, in the presence of a War Department that carries on character education in the states without any supervision whatever from the one branch of the government that is technically informed on education?

Educational Significance of the National Defense Act

This Act creates an Officers' Reserve Corps "for the purpose of providing a reserve of officers available for military service when needed"; authorizes the

President to establish and maintain Reserve Officers' Training Corps in civil educational institutions, and authorizes the Secretary of War to maintain "schools or camps for the military instruction and training, with a view to their appointment as reserve officers," and so forth. The intent of all this is plain; it is to provide a supply of reserve officers and non-commissioned officers—this, and nothing more.³

The War Department reads into the Act, however, an authorization of character education under its control. The reasoning seems to be that a "defense" act must refer to all aspects of defense—mental, moral, economic, even religious—and that this enormous totality is committed to a single federal department. The purpose of the War Department to engage in character education is not here inferred; it is openly avowed in the Department's Manual No. 2000-25, entitled *Citizenship*.⁴ Further, the wide scope of "defense," as the War Department understands the term, is specifically attributed to the character education that is offered. The Department actually went so far as to print a document (no longer obtainable by the public) that, by numerous quotations from the Bible, endeavored to show that war is approved in both the Old and New Testament, and that it is not repugnant either to the Jehovah of the one or to the Christ of the other.

The War Department's appeal to the public on behalf of the Citizens' Military Training Camps is based principally upon considerations of health, wholesome recreation, and training in manners, morals, and the attitudes of citizenship. Reserve Officers' Training Corps are maintained in high schools, not to train candidates for officers' commissions, for commissions do not follow upon such

3. See sections 37, 40, and 47d. Copies of the Act can be had for 20 cents each from the Superintendent of Documents, Washington, D. C.

4. 20 cents, from Superintendent of Documents.

training, nor can follow—the boys are too young and the training is too slight. The purpose, plainly stated by military men, is to form the character of the growing citizen. The college Corps do lead a small proportion of their pupils up to commissions, but alongside the purpose to do so is the undisguised intention to influence the mind of America with respect to the meaning of citizenship.

Thus, by twisting the National Defense Act, and in spite of the constitutional limitation plainly stated by Secretary Wilbur, the federal government is up to its ears in character education within the states.

Divided Administration in Colleges and High Schools

In colleges and high schools that have an R. O. T. C. a unique, almost unbelievable, administrative situation has been created. In each of these institutions a part of the budget, a part of the appointments to the faculty, a part of the curriculum, and a part of the conditions for graduation are removed entirely from local control by boards, presidents, and faculties, and lodged in the War Department. It seems not to be generally known, but it is a fact, that any student who has been enrolled in a Corps—and in many institutions enrollment is required—can be denied his degree if he does not complete his military studies to the satisfaction, not of deans and faculties, but of the War Department.

War Department teaching, moreover, has a method "all its own" and standards that differ from those of other academic departments. Students in the classroom of the instructor in military science are cadets under his command. It is not likely that professors in other departments crave such a student-teacher relationship; anyhow, it exists nowhere else. Moreover, the method of teaching is dogmatic. It must be so because, to the War Department, there is an orthodox view of history, of national policies, and

of the duties of a citizen. Students who reject this teaching are heretics. If anything approaching this existed in any other department whatsoever it would be branded as unacademic and contradictory of the accepted principles of educational method. The educational house is divided against itself.

The Report of the National Advisory Committee on Education Has Found Significance for the Character-Education Movement

This can be inferred with certainty even from the fragmentary quotations that are printed in the daily press (all that is available at the present writing).

The American people, the Committee declares, must face the problem of conflict between our traditional policy of state and local autonomy and this growing trend toward federal centralization. It is the conviction of this Committee that harm results when intimacy between schools and their patrons and neighbors is disturbed by remote control of a distant authority. Weakened personnel and local responsibility for so important a social function as public education may ultimately sap the foundations of popular interest and support, which historically have been among the major factors in the development by the United States of the most democratic system of education in the world.

This principle, applied to character education, means that the standards of citizenship should grow freely out of the experience of people as they themselves judge it; duties are not to be created or imposed upon citizens by any head of a department, nor by any group of departmental heads, nor by Congress, nor by the Supreme Court. Officers of government who for the time being wield the power of the sovereign state are not ethically sovereign.

The bearing of this ethical and educational principle upon the Macintosh case is obvious. What is not so obvious, though it is equally true, is that the local consciousness and local control, so ardently championed by the Committee, fall in line with the generally accepted principles of moral growth. Every recognized leader in the character-education

movement would say without hesitation that sound method in this field has as a proximate end this: Thoughtful, active, co-operative handling of the immediate social situation by pupils and teachers conjointly. Further, these leaders would unanimously agree that the wider problems of social living are to be approached, at least in part, by expanding this local autonomy in the school. This is at the very antipodes of an imposed nationalism.

Character Education by the Federal Government in its Own Sphere

At West Point and Annapolis, in the schools for Indians, and so forth, the federal government is engaged in character education, not indirectly nor by any legal quibble, but consciously and by unquestionable constitutional right. At certain

points—for example, the chapel services at the Military Academy—our government teaches religion. It does so by employing certain principles of selection in respect to the character of the services and in respect to preachers and leaders of worship. It is well known that certain things will be taught in the chapel, and that certain things that are widely held by religious bodies in this country will be excluded. The federal government is not religiously nor theologically neutral at such points.

The reason for mentioning this is to give point to a single proposition with which this article must close: Someone should contribute to the character-education movement a thorough survey of the character education that the federal government is carrying on in its own sphere.



Educated Americans*

WILLIAM JOHN COOPER

United States Commissioner of Education

A WRITER in the May number of the *Atlantic Monthly* states that an Italian nobleman of "high culture" who traveled over our country and has been in a number of our colleges and universities told the author that "he had now and then met Americans who were extremely well educated but they were all in the neighborhood of sixty years old; he had not seen a single person below that age who impressed him as having been even respectively educated."

I am not here concerned with the caustic criticism of American education offered by the writer but I do believe that commencement day at a college named for our country and located at its seat of Government affords occasion to raise some questions as to what constitutes the educated man. Fortunately, this question was answered in a general way quite early in Western history. An Ancient Greek schoolmaster and rhetorician named Isocrates, whom you must not confuse with the great philosopher who drank the hemlock, tells us that the educated man is, first of all, one who is "capable of dealing with the ordinary events of life by possessing a happy sense of fitness and a faculty of usually hitting upon the right course of action." Please note that nothing whatever is said about a bachelor's degree, or units in mathematics, foreign languages or even the mother tongue. Perhaps Dr. Albert Bushnell Hart had this attribute in mind when he wrote "Washington was the best educated man in the United States of his day," for our first President's formal education consisted of work with a tutor and

short periods in two schools. "Education," writes Everett Dean Martin, "is the organization of knowledge into human excellence. It is not the mere possession of knowledge but the ability to reflect upon it and grow in wisdom." By such standard we rate Lincoln, who had virtually no formal schooling, as perhaps the best educated man of his generation.

I do not pretend to know what percentage of the graduates of our colleges "are capable of dealing with the ordinary events of life—and of usually hitting upon the right course of action." But I think it must be large. And I am encouraged by the number of great commercial and industrial corporations which wait each year to recruit their staffs from those who receive these baccalaureate degrees. Nor do I know whether those who have acquired such faculties have secured most from books, from their instructors, from their fellow students or from a combination of these.

But if Washington could begin at sixteen to earn his own living and turn out to be the best educated American of his time, I wonder whether we should not expect more than this from college graduates. I presume that if we could ask Isocrates about it, he would tell us that such power should be acquired by the close of the secondary school period. If we tentatively agree on this, may we not "step up" our qualifications and expect college men and women to be able to meet the extraordinary events of life? Modern civilization is characterized by the unusual, the unexpected, the extraordinary. For instance, we have been through a war of extraordinary violence. It has left

*Commencement Address, American University June, 1931.

the world staggering under tremendous debts. It has generated bitter hates. It overturned long established governments. It came near annihilating Western culture. Yet educated men of that generation were unable to hit upon a course of action which has been accepted by thinking men and women. The President of the United States who sat at Versailles, actuated by highest idealism, manifesting no element of selfishness for his own country was unable to write into the treaty the fourteen points to which friend and foe both had given lip service. Perhaps history will attribute this failure to the fact that war brought into places of responsibility men who were mirrors for popular hates and bitterness, and that men educated in this higher sense were eliminated from the deliberations.

And now we are going through a period of economic depression, almost without precedent in severity and of unusual duration. What caused it? What are the remedies for it? How can another be avoided? Last month a thousand of the world's business leaders, representing forty-six different nations, assembled in our city under the auspices of the United States Chamber of Commerce to discuss such problems as unemployment, production and distribution of goods, wages and the standard of living, the silver slump and the hoarding of gold, tariffs and taxation, the war debts and reparations. Writing at the close of the first day of the conclave for publication in a great chain of newspapers, Editor Wm. P. Simms said: "Against a background of the worst economic depression civilization has ever seen, in a world aflame with revolutions and unrest heads of business, finance and industry are visibly and audibly eager to find a way out. Admittedly, this world is at a crossroads. . . . That something is radically wrong with a system which hits rich and poor, employers and employees . . . is readily admitted by most of the delegates, and

what they are seeking is to find an answer." This world has a right to ask its educated men for the answer. Are they equal to the responsibility?

The second criterion laid down by Isocrates for the educated man is that "his behavior in any society is always correct and proper. If he is thrown with offensive or disagreeable company, he can meet it with easy good temper; and he treats everyone with the utmost fairness and gentleness." This may appear to be a lengthy way of describing a gentleman or of saying that the educated man is always possessed of good manners. I think, however, that the meaning is deeper than would appear from such externals. It seems to involve a capacity which relatively few people have, an ability to look through personalities and see through them to the fundamental causes and purposes which actuate their lives.

To the uneducated the poor foreign immigrant from Southeastern Europe may be "a wop" but in the opinion of President Charles W. Eliot "every healthy and honest laborer, male or female, and every healthy child added to the population is a gain to the country." The unfortunate black "sold down the river" was a despicable object to most travelers on the Mississippi, but for Lincoln, the truly educated, he represented "man's inhumanity to man"—a condition that clamored for remedy. To him reared in old world prejudices the peasant's condition may reflect the avenging hand of God, but how differently the "Man With the Hoe" appeared to a man of true insight:

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not, and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing the Lord God made and gave
 To have dominion over sea and land;
 To trace the stars and search the heavens for
 power,
 To feel the passion of Eternity?
 Is this the Dream he dreamed who shaped the
 suns,
 And marked their ways upon the ancient deep?
 Down all the stretch of Hell to its last gulf
 There is no shape more terrible than this—
 More tongued with censure of the world's blind
 greed—
 More filled with signs and portents for the
 soul—
 More fraught with menace to the universe.

But when the educated man is thrown
 with those who are clearly his inferiors
 in education, in breeding, and in stand-
 ards of decency, he conducts himself in
 a manner which will not demean him in
 the eyes of these inferiors nor prove him
 false to the social standards to which
 he subscribes. He commands the re-
 spect and imitation of others. May the
 American college man, like the gradu-
 ates of old Cambridge and Oxford, strive
 to set standards!

The fears and hates engendered in
 wars and threats of war have all through
 history kept men of different nationalities
 from appreciating each other's
 worth. Scientists tell us that we find no
 evidence of superiority of one race over
 another. Homer, Vergil, Dante, and
 Milton are all required for an under-
 standing of epic poetry. Göthe and
 Shakespeare are not enemies nor are
 Gounod, Verdi and Wagner enemies.
 The electrical age which has brought us
 so many comforts and luxuries repre-
 sents the combined efforts of such Amer-
 icans as Edison, Franklin, and Bell, such
 Englishmen as Maxwell, Priestley, Cav-
 endish, Kelvin, and Faraday, such
 Italians as Galvani, Marconi and Volta,
 such Frenchmen as Ampere, and such
 Germans as Röntgen, and Ohm; and
 others of these and additional national-
 ities whose names should appear in any
 list claiming completeness.

Only recently were we urged by im-
 pulses old and untamed "to hate the
 Huns," yet Einstein was received here
 with the greatest of cordiality by men

who participated in war against his
 country. Science, art, music, and educa-
 tion recognize neither race nor nation-
 ality, neither caste nor creed. For them
 as for the poet,

... there is neither East nor West, border
 nor breed nor birth,
 When two strong men stand face to face,
 tho' they come from the ends of the earth.

Isocrates' third criterion for an edu-
 cated man is that "he always has the
 mastery over his pleasures, and does not
 give way unduly under misfortune and
 pain, but behaves in such cases with
 manliness and worthily of the nature
 which has been given to us." This
 standard is certainly met by the men
 who constitute our college athletic
 teams, for they undergo tremendous
 strain and much actual physical pain in
 all contests and suffer keen disappoint-
 ment when a hard-fought game is lost.

The newspaper accounts of suicides
 which have been all too numerous lately
 interest me, for suicide, like addiction
 to alcohol and narcotic drugs, represents
 an effort to escape from reality. I am
 glad that only a few of the suicides ap-
 pear to have been college graduates.
 How futile for a man who has really
 equipped himself for useful work to so-
 ciety to take up the march to the gal-
 lows when some girl tells him she pre-
 fers to marry someone else, or to blow
 out what little brains he has when his
 suit is rejected or his stock speculation
 turns out badly. Such an individual
 should never have received a college
 degree. How different the manliness
 under grief appears that truly educated
 man, President Eliot of Harvard, when
 his eldest son was suddenly taken away
 from him. "The shock of this blow
 which fell without warning was almost
 prostrating to Eliot," says Henry James.
 His relation to Charles was closer and
 happier than that which ordinarily sub-
 sists between grown-up sons and the
 most devoted parents. But in spite of
 this grief the great President of Har-

ward, in replying to a letter of sympathy, wrote with reference to his departed son "... his short life was singularly beautiful, serviceable, and happy. His own family life was simply a bit of heaven on earth, delightful to live, and delightful to witness. . . . In the last six years of his life Charles accomplished, without public observation, a great amount of work in his profession, most of which will contribute to the health and happiness of the people in and about Boston. Complete sympathy between him and me in this work was a great happiness for both of us." Thus does a true man master his griefs.

I wish I could see indications that our college men and women were also masters of their pleasures. But I must question our ability to meet this standard when I read in the press of college students arrested for offenses which characterize the ne'er-do-well sons of the wealthy and when the president of a great women's college can be quoted as admitting that the college gets some of the "backwash of lawlessness" which is rampant in our land. And I am worried by the observations of a man who is responsible for employing men to serve one of our great corporations. But Mr. C. R. Dooley, personnel manager of the Standard Oil Company of New York, says that today a great many of the applicants who come into his office are not employable. He writes, "Many do not read anything; they are not up-to-date in their own line; they are just drifting around, looking for a job. They had a good time in many frivolous ways during youth and young manhood, and now in middle life they expect society to come to their rescue. . . . With minds out of the habit of study and bodies neglected or abused, they face the balance of life as best they can, having to take whatever they can get. . . . We must bring home to the younger people that, notwithstanding their good times

and fun, they cannot expect society to take care of them if they ruin their health and neglect their mental training and fail to appreciate their responsibility for their own future."

In the fourth place, the educated man, according to Isocrates, "is not spoilt nor puffed up nor is his head turned by success, but he continues throughout to behave like a wise man, taking less pleasure in the good things which chance has given him at birth than in the products of his own talents and intelligence."

A few months after Theodore Roosevelt had succeeded to the Presidency of the United States, entering the White House at a younger age than any of his predecessors, my own college president, Benjamin Ide Wheeler, who had been a close personal friend of the President, was asked what effect the high office was likely to have on the strenuous rough rider. Doctor Wheeler replied: "Theodore Roosevelt is decidedly a personality. It is a personality that no robes or insignia of any office can be-mask. In the White House he is the same man precisely that hundreds and thousands have known as governor, colonel, assistant-secretary, commissioner, or citizen. If anyone is counting upon President Roosevelt to be a very different man from Theodore Roosevelt, he is leaning on a broken reed. The man is incapable of masquerading."

I believe few will call it unfair to ask that twentieth century Americans who have been born in a land of plenty, protected from child labor, offered sixteen years of formal schooling, meet these pertinent standards.

First: They shall adapt themselves easily, willingly and with sympathetic understanding into American civilization as they find it, but will during their lifetime endeavor to guide and direct it to the greater comfort of all people and richer, more worthwhile living on the part of all Americans.

Second: They will appreciate that America is the "land of the free" for the oppressed of the world. They will set high standards of conduct for those who would be "Americanized" and will display sympathy and toleration for all their fellow citizens, regardless of race, nationality, creed, or station.

Third: They will manifest a Spartan fortitude toward the misfortunes of life and a Christian integrity toward the corrupting influences of a pagan pleasure cult.

Fourth: That whether in public service or private enterprise they will carry into the highest posts, the common sense of Franklin, the clear-headed democracy of Jefferson, the simple honesty and sincerity of Lincoln, the ideals of family life and public service of Roosevelt, and Washington's self-sacrificing devotion to public interest.

Those whose souls are tuned by our colleges to play parts in all these ways, those I regard as truly educated Americans.



NOTHING is needed but character, self-confidence and trust in God.—Hjalmar Schacht, *Time*, October 19, 1931.

The Economic Basis of Idealism*

ARTHUR E. MORGAN

President, Antioch College, Yellow Springs, Ohio

AT a recent meeting on life purpose held at Antioch, this question was presented for discussion:

"Can one develop a philosophy of life which is independent of economic security?"

I am inclined to think this statement indicates a misunderstanding of the problem. I quote it because the misunderstanding is general and typical. Repeatedly men have tried to build a life philosophy by escaping from economic problems. The holy man of India may do that as he sits by the roadside receiving alms. The monk in his monastery may do the same, unless he is in some way a producer.

A practical philosophy of life should be not a way to live independently of problems of economic security, but rather a way of meeting those problems, and of making harmony between them and one's ideals. So long as a person lives, he lives because of some degree of economic security.

Food supply is an economic matter. The south sea islander may find food so universally abundant that he never needs plan for it, and he might forget to list it among his economic needs.

A water supply is an economic matter. The fisherman on the Great Lakes has it in such abundance that he never thinks of it as a need, but the city dweller, who has his water turned off because he cannot pay his monthly bill, sees water as an economic necessity.

A supply of air is an economic matter. In the black hole of Calcutta English soldiers died by the hundreds because there was not air to breathe.

Sunshine is an economic matter. The

white, sallow faces one so often sees among the poor in our cities are witnesses that one cannot have well-being without sunshine.

Economics is not concerned primarily with money in the bank or in the pocket. Its chief concerns are sunlight, air, water, food, shelter, and the varied wants of men. One cannot build a philosophy of life independently of these. A man's philosophy of life is his way of handling these issues to the end that his life may reach its full stature and his ideals be unimpaired.

The idealist always holds his individual life as less than the general good, and will, if necessary, give the less for the greater. The perfect soldier will choose to die rather than to have the ideal, which he calls his country, suffer a great loss. Yet it is chiefly by living that the idealist approaches the realization of his ideals, and if there are ways by which he can maintain both his life and his ideals, it is his business to learn those ways. The more effective he is in maintaining both his life and his ideals, the more successful, in the best sense, will be his life.

In this effort to harmonize the economic and the ideal elements of life, the economic factors are not to be considered as mean or unworthy. One who unnecessarily lacks adequate food or drink or air becomes less effective in his life undertakings, no matter how fine his ideals may be.

The development of wisdom, skill, and power in harmonizing our economic needs with our ideals should be an important part of any life philosophy. A person with great effectiveness in making this harmony may live a satisfactory economic life and yet possess a vigor-

*A Commencement address delivered at Antioch College, June 27, 1931.

ous and uncompromising idealism. A person who is very ineffective in achieving this harmony will find himself constantly confronted with crises in which he is compelled either to throw away his ideals or to suffer economic disaster.

For a person to fail to organize his life and to fail to control events with the result that such dilemmas constantly recur to him, often indicates lack of wisdom and character. Now, the organization of one's life and ability to control events are not matters to be achieved on the spur of the moment. They must be the result of forethought and design. Let me illustrate by a personal incident.

At a certain stage in my engineering career, when I was struggling to get a foothold, my chief income resulted from service to a certain board of public officials. Since there were definite standards I wished to maintain, I carefully studied the members of this board to determine in my own mind whether they were controlled by a desire to serve the public interest, and I became convinced that in the course of time they would demand moral concessions which I would not make. I therefore set to work vigorously to lay the grounds for other connections, and when the time came for me to refuse to make the compromises they demanded, and I was discharged, my arrangements were already made, and my economic welfare was but slightly reduced.

Very generally the management of our economic lives determines whether we shall be faced with crises which compel us to choose between moral compromise or economic disaster, or whether we shall be forehanded and in control of the situation. Let me illustrate again:

Two men worked as auditors for a corporation, each on a salary of \$5,000 a year. One of them lived in a manner which, according to popular opinion, was fitting a person of his station. He

owned a good car, he and his wife each belonged to a golf club and to a club in the city. They had a modest but pleasant apartment with one maid, and entertained as they liked to be entertained by their friends. They hoped sometime to have children, but had not yet saved any money, and could not yet afford any.

The other man lived on a two-acre tract out of town. He and his wife and children got most of their exercise in the garden. A three year old Ford furnished transportation. They found books and magazines to be cheaper than musical comedies, and they found considerable exploration necessary in order to build up a supply of friends with tastes similar to their own, but still economically within their reach. A quarter of their income went into savings.

The corporation for which they worked came into difficulties through dishonest management, and they were ordered to falsify their accounts. The country club auditor felt compelled to do so. Protesting the unwillingness of his associate, he said "I don't want to do this any more than you do. But a man must live, and what else is there to do? I have to pay for rent and food. Moreover, a man must maintain his social position, or he is lost in these days. It's the way the world is run." These reasons his more thrifty associate had met and answered years before in planning his life.

Such situations are constantly recurring in every part of the economic world. Whether we meet them with mastery, or whether we find ourselves repeatedly confronted with a choice between moral compromise or economic embarrassment, will depend largely on the degree to which we have exercised independence, foresight, control, and design in working out our lives.

If our ideals are distinctly above those which generally prevail, then we shall

be subject to more frequent test, and it is much more necessary that our standards of living be restrained and simplified, so that a margin of reserve may be available and we may be more nearly safe from sudden shock. I have hoped that Antiochians would be peculiarly restrained and simple in their standards, for I have hoped that their standards would be far beyond those current in modern life, and if such is the case they will more frequently need a margin of reserves to enable them to withstand pressure for compromise.

Economic income and economic margin do not necessarily increase together. In some of our large cities a man may live in reasonable comfort on \$4,000 a year. At this income he is not expected to maintain social status. He can have friends and books and children, and may even get away in the summer. But put him in the \$15,000 class and the situation may change. He may feel that he must live in a good suburb, in a \$30,000 home. He must belong to a country club and to a down town club. He must have a country house. His children compete with the neighbors in the expensiveness of their cars and the elaborateness of entertainment. They must attend expensive private schools or they lose social caste. At \$4,000 a year he may be comfortable, and then at \$15,000 a year find himself in financial distress.

It is not income alone which determines our power to meet situations, but rather the relation between our needs and our resources. The person who would be an idealist and live greatly must rigorously discipline his wants. He must make difficult and far-reaching choices, and these choices must be worked out in the details of his everyday life. If one takes the attitude, "Other people of our income do this, and therefore we must do it," or "We must live this way in order not to be

conspicuous among our friends," he is not making an unimportant decision. He is making the choice as to whether his ideals shall be a reality or only a dream.

Great ideals are achieved only at a great price. One cannot eat his cake and keep it, too. Conventional society presses constantly for increasing elaboration and for constant increase in the standard of living. It requires heroic action to maintain a simplicity of standards that is in contrast with our environment. Idealism is most effective when it has paid its price in advance—when the crisis finds it ready, tempered to hard and simple living, with its resources turned into reserves, and not consumed by current wants. The very discipline of restrained and simple living gives us power to meet adversity. The habit of self-denial and self-restraint develops in us the power of self-denial and self-restraint. That power cannot be depended on to come to our rescue in time of need without previous discipline.

Soft living cannot be great living, either for individuals, for a community, or for a nation. Unless one disciplines himself to be vigorous and hard in fibre he must give up the hope that his life will ever be significant in a large way. If fortune has not favored us with hardships to be endured, then we must discover or invent them for ourselves, not for themselves, but for building fibre of character.

I have hoped that we might maintain great simplicity in social and living standards at Antioch, that this might be a training ground for that kind of character which will be prepared to meet those crises that press for moral compromise. When I see expensive social habits growing up, when some of our young women feel that they must not wear a party dress more than once, when a dinner dance engagement requires one to own or rent an auto, when

a late dinner in a nearby town is a necessary adjunct to a dance, we are tending to conform to the prevailing standards, rather than create and maintain our own. We are narrowing the margin of reserves available for meeting crises.

As compared with the atmosphere at most colleges that at Antioch is simplicity itself. Yet sometimes we seem to think of this simplicity as a necessary concession to poverty, and not as a desirable quality to be achieved regardless of our financial resources.

College years are not an intermission in life, a vacation from the world of reality. As we live here, so shall we probably live afterward. Here as elsewhere the true idealist is the person whose ideals are so real and ever-present that he appraises their cost and undertakes to pay for them in advance.

We are in an unstable age, in an age when stresses develop suddenly and unexpectedly. The ideals which seemed so secure are suddenly put under severe test. Many a man, when the unexpected

test comes, surrenders his ideals for the economic need and says, "What else could I do? I could not help myself." Very often if he had held his ideals so keenly as to guard them as his highest treasure, he would have been forehanded, he would have built up reserves and would have restrained his needs, so that the crisis would have found him with an adequate margin of safety. Unless his ideals have been to him the great reality, he will not have paid the price necessary to make this preparation.

We cannot foresee all emergencies, and if we could foresee, we would not have full power to control events. Regardless of the skill and power we may develop, situations will occur when one's ideals can be maintained only at great and unexpected sacrifice. Courage and conviction will face these situations when they come, but imagination, forethought, and self-discipline to a large degree will eliminate the stress of sudden crises, and will provide an economic basis for idealism.



Some Attempted Adaptations of Education to a Changing World

CHARLES E. RUGH

Professor of Education, University of California

"A CHANGING world" is no new thought and no new doctrine. Adaptation, both natural and conscious, is nothing new. However, it is no doubt true that the changes of the present generation are more radical and are of a more accelerating pace than ever before. It is also true that adaptations, from the standpoint of persons and institutions, are more studied and more planned. There is no need in this connection to give any detailed account of any particular changes or any particular attempts at adaptations. The works undertaking to give an account of the present era all stress what is aptly termed "the machine age." Entirely differing views are held concerning the significance and effect of machinery. There are those who think that it is suppressing and destined to continue to suppress personality. On the contrary there are those who feel that machinery is releasing the energies of persons to be employed in higher ways.

We are entirely familiar with the description of the present age as that of "an age of science." Chancellor Jordan has some time ago criticized the present era as being perhaps too much concerned with the infinitely great and infinitely small and not sufficiently concerned with the infinitely variable, ourselves.

"The change in morals" is no doubt as radical and perhaps more significant than the change in machinery and science. The first chapter of Walter Lippmann's *Preface to Morals* is headed "The Problem of Unbelief." The sub-title is "Whirl Is King." The first two sentences are, "Among those who no longer believe in the religion of their fathers, some are proudly defiant and many are indifferent. But there are also a few, perhaps an in-

creasing number, who feel that there is a vacancy in their lives." Further on Lippmann accounts for the change in morals by saying that "belief in God and immortality are gone." If this were true both morals and religion certainly would change.

The changes in religion are all too well known to the readers of this magazine, and all that will be mentioned here is the rising tide of what is called "the new humanism." The thoughtful essay of John Haynes Holmes in *Christian Century* on "Can a Humanist Pray," and the comments following illustrate this aspect of changing religion.

When the intellectual history of the first half of the twentieth century is written, without doubt the most important change to be noted will be the change in logic. This is not the place or occasion to elaborate that change. Suffice it to say that the Aristotelian two-term logic has been superseded by a many term logic under such titles as "instrumental" and "dynamic." Instead of just good and bad, now these are extremes and there is a wide range of many variations between them. Instead of the brave and the cowardly soldier, between these extremes are a great number of variations. Between true and false, also, any number of variations may be found. In other words the age of statistics moves the criteria for criticism within the group being judged. The application of this technique to human affairs has already reconstructed the whole theory and practice of education, and sooner or later it will find its way into the theory and practice of religious education. Perhaps the most enlightening single portrayal of this difference is found in an

article by George Boas entitled "From Truth to Probability," *Harpers*, for March, 1927.

TWO GREAT SHIFTS IN AMERICAN EDUCATION

The first national pronouncement of education in the United States that received international recognition was the report of the Committee of Ten. President Charles W. Eliot of Harvard was chairman of that committee. This report was published in 1893. The subject of the report, as stated on page three, was "Uniformity in School Programs and in Requirements for Admission to College." There were nine subcommittees, each reporting on a subject. These subjects in order were: (1) Latin; (2) Greek; (3) English; (4) other modern languages; (5) mathematics; (6) physics, astronomy and chemistry; (7) natural history; (8) history, civil government and political economy; (9) geography.

The theory of this report was subject-centered and the changing world was to be adapted to the subjects. This report might just as well have been written in Europe. In 1912 the National Education Association appointed a Commission on Reorganization. This commission was given several years to work up their report. The world war interfered with the work and the report was not made until 1918. This report begins with the interesting proposition "Education is determined by the needs of society." This commission stated the goal of education as follows:

"Education in a democracy, both within and without the school, should develop in each individual the knowledge, interests, ideals, habits and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends."

They named seven objectives: (1) health; (2) command of fundamental processes; (3) worthy home membership; (4) vocation; (5) citizenship; (6)

worthy use of leisure; (7) ethical character.

The Department of Superintendence Commission on Reorganization reported in 1928 at Boston. This commission paid its respects to the report of the commission of 1918 and then did the very radical thing of undertaking to make education for the United States child-centered. Instead of uniformity of curriculum or needs of society, the needs of the child were made the center of reference. To the question "What are the needs of the child?" three kinds of answers are given, answers from the philosophers, from the administrators, and from the children themselves. This report is not unmindful of the changing world. Under the title "The American Scene" they make a very characteristic description.

The characteristics of the American *milieu* in which pupils are living now, and with which they will be identified in increasing measure as they grow older, are numerous, colorful, and changing. We have the qualities of a youthful society and have both the merits and the defects of youth. We have not yet worked out a consistent philosophy. Consequently, we are characterized by a certain restlessness and striving which may be taken as the groanings of the spirit within us.

Everywhere we find evidences of change. The externals of life differ greatly from the externals which were familiar only a few years ago. Institutions, customs, beliefs, formerly regarded as established, in many instances are subjected to critical investigation and in some cases are in process of disintegration.

The significance which these conditions have for the schools is to point out the fact that any type of education which aims to fit pupils to take their places in a static world is hopelessly inadequate. It is essential to realize that just as the world today in many important particulars is very different from the world of ten years ago, so we must be prepared to see continuing and perhaps accelerating change as time goes by. In other words, the conception of education as preparation for life—a conception which assumes that life is fairly constant and unchanging—becomes almost untenable because we do not know what life is to be even a few years hence. There is, to be sure, a kind of preparation which differs from the earlier conception. It is preparation which helps the pupil to achieve poise and balance in the midst of whirling cycles of change. It is preparation which enables you to view all things *sub specie*

aeternitatis—as parts of a great eternal plan.¹

It is in the reformulation of objectives that we find the radical departure in this report.

The general objectives of all education may be stated as follows:

1. To promote the development of an understanding and an adequate evaluation of the self.
2. To promote the development of an understanding and an appreciation of the world of nature.
3. To promote the development of an understanding and an appreciation of organized society.
4. To promote the development of an appreciation of the force of law and of love that is operating universally.²

At the end of the elaboration of objective four, the report says:

No greater task rests upon the secondary school than to help its pupils to find their God. How this is to be done is the greatest of problems. Of one thing only are we sure: We cannot solve this problem by ignoring it. There is no single way to apprehend Infinity. Each in his own way may draw near.

Two principles which may be characterized as methods and functions should be observed by the secondary school in its endeavor to achieve its objectives. The love of adventure and the desire to create are strong in every normal human being. The secondary school, therefore, should afford an opportunity for "adventure" and it should afford an opportunity to "create."³

A NEW SLANT ON CHARACTER EDUCATION

One of the unfortunate aspects of religious education is the way many religious educators and church schools ape public school theories and practices. Whenever and wherever public school theorizers and practitioners discover fundamental educational principles and invent fundamental procedures, there is every reason why religious educators should accept these discoveries and inventions—not because they are public and have been successful, but because they are fundamental and true to human nature.

In this new formulation there is something for the religious educator and

church school, not to ape but to lead—"Help these youth to find their God." In this new general formula, "Promote the development of understanding and appreciation," the whole procedure of education in general and of character education in particular gets a new setting. "Development of understanding and appreciation" places the whole procedure in persons and institutions. The whole mechanistic scheme of character and character education disappears. Character is not an "additive aggregate of traits" but an "integral entity" in institutions and the present world order.

THREE MENTAL FRAMEWORKS

The three mental frameworks for constructing the theory and practice of character education are: (1) Person; (2) the five institutions; and (3) the "American Scene" or, if you prefer it, the present World Order. These three are concentric, with the person as central. The great problem of character education is to develop that "poise and balance" which insures that these *con*-centric processes do not become *ec*-centric. What is now needed is a new analysis and synthesis of (1) personality, (2) institutions, and (3) world order.

A TENTATIVE OUTLINE FOR CHARACTER EDUCATION

A. Personality

- I. Promote the development of *Power*
 1. Native endowment
 - (a) Heredity
 - (b) Inheritance
 2. Acquisitions
 - (a) Objectives of the *Sixth Year Book*
 - (b) Property
- II. Promotion of Development of *Good Judgment*
 1. Ability and disposition to face facts
 2. Ability and disposition to ascribe right relative values to the facts and thus give them their rightful meaning and use

1. Department of Superintendence, *Sixth Year Book* (National Education Association, 1928), pp. 41-42.

2. *Ibid.*, p. 51.

3. *Ibid.*, p. 54.

3. Keep judgment vital by immediate contact with the will
- III. Promote the Development of *Good Will*

1. Personal—Personal sensitiveness and responsiveness to responsibility
2. Concrete—not abstract formulæ
3. Universal—good for all concerned under the circumstances—"law and love operating universally"

B. Institutional Progress

Development of right principles and practices of authority and obedience in each of the five institutions.

C. World Order

As modified by the changing world order, one important thing to be noted is that the center of this framework, the person, is after all is said and done—the most fundamental and least changeable. The institutions are also quite central and static and the rapidly accelerating world changes must not knock our feet out from under us. If we recognize and employ the powers of persons and institutions, we shall find our feet on good ground.

The work of Roback in the psychology of character and the works of Hartshorne and May in research make it possible to produce a new formula for character.

A NEW FORMULA FOR CHARACTER

"Character is the enduring psychophysical ability and disposition to control conduct in accordance with a system of values."

The significance of the terms in this formula:

Enduring—The psychoanalysts have demonstrated beyond any question that every experience leaves its consequences in our personality. Our total past is rolled up in us and endures. This fact does not favor fatalism, because the consequences are under partial control.

Psychophysical—Mind and body are

not two things, but are bipolar aspects of a unit of sensitivity and response. The protons and electrons of atoms, and the nucleus and cytoplasm of cells, are more than analogies. They are the instruments of our psychophysical organization.

Ability and Disposition—These are reciprocal factors in our sensitivity and responsiveness to particular situations.

Control—Control is the key term in the formula. This term involves the whole philosophy of human life, of personality itself. The control of conduct may be an illusion, as determinists believe; but control operates as if it were not an illusion. If a person can and does control any act, then responsibility and ethical nature of persons is the supreme fact and conscience is the supreme principle.

Another important reason for counting control the key term is found in the fact that through it enters the function of intelligence and knowledge. The efficiency of control of course depends upon understanding.

Conduct—Conduct is a weasel word, and should not be used as a synonym for behavior, as the behaviorists and animal psychologists (?) use the term. Slipping and falling on a banana-peel is not conduct. The conduct comes after the fall and exhibits both ability and disposition.

System of Values—This expression is a new and more concrete term for conscience. Value is a new notion in philosophy and education. In his "General Theory of Value," R. B. Perry undertakes to base a theory of value upon a theory of interest. "The conservation of value is the characteristic axiom in religion."—Hoeffding. Harnack's formula for religion is even more significant: "A transvaluation of values." This means putting first things first and second things second.

The possibility of character and of course the possibility of improvement of character lies in this possibility of change or transvaluation of values.

All education is character-education. The alternatives in education are not

character or no character; they are character, better or worse.

The thrill of succeeding in worthy adventures is not only the means of determining values, but also the most important means for integration of character.

Failure is the worst educational sin.

The glory of our "psychophysical ability and disposition" is the possibility to master the units of educational procedure, and by this mastery achieve mastery of self—personal and institutional.



PUBLIC opinion was never more mobile, and anything can be done now—which is worth doing.—Walter Lippmann, *The Commonwealth*, October 28, 1931.

Companionship of Youth and Age

CAMILLE KELLEY

Judge of the Juvenile Court, Memphis, Tennessee

YOUTH AND AGE have met in the arena of life. They vie with each other in the great sport of living. They swim together, fly together, pray together, dream together, and work together with all the high-powered facilities of the hour.

This is the most enchanted age of all time. Not only are the emotions of men in greater or lesser degree let loose, but loosened genius rides the tide in science, music, art, and business. Youth and age defy their respective limitations and meet on common ground.

Parents often complain that their children do not respect old age. We cannot censure children for this—they do not see old age.

We must teach children to reverence things holy and things good, then pray that age will bring itself within the pale of reverence.

A challenge to age was expressed when a young girl came in at two o'clock in the morning from a dance. Her mother called to her and asked, "Did you lock the door, dear?" "No," the daughter answered, "Grandmother has not come in yet." This is not altogether ridiculous. Grandmother is living a life no grandmother ever lived before.

In a letter I received from the mother of one of my best friends, she said, "The sixties are wonderful. My children are reared. My obligations fulfilled. I am free, and there is much to be done."

This woman studied Hebrew and Greek in order to translate the Bible from the original. She is now studying Japanese with its difficult characters and out of forty-five word or figure set-ups missed only two. She plays the cello. For recreation she makes moving pictures, splicing films and walking on mountain and

through valley to pick her scenes. One of her precocious grandchildren wrote a scenario and she filmed it. Glory to her courage and intelligent expression! Her life is so lived that she will have no cause to complain of lack of respect from her children and grandchildren.

How different she is from the mother who weeps in the corner, saying, "All of my children are grown and married and my life has been touched with sadness and some of my loved ones have passed to the Great Beyond—and now I, poor thing, have nothing to live for!"

Every normal person who has lived to any fullness at all has suffered. All normal people have been deceived and hurt, oftentimes bruised with the conflict. If disillusioned, they start in tearing down the hopes of youth with fears and warnings in a vain effort to protect them from living their own lives.

Things look different to youth and age. I have seen mothers whose daughters were just a little careless in conduct—gay, abandoned, perhaps a little imprudent. Instead of walking close enough to these precious children to safeguard their step without noise or confusion, mothers have painted dark pictures of immorality and sin, and have attempted to drape the untried shoulders of youth with the dark forebodings and shadows of their own fears and false doctrines.

Youth becomes startled, angered or defiant when such tactics are used, and rushes on to unnecessary pitfalls, when a sane, well-directed, happy life program could be worked out for them if neither parent nor child would lose his sense of values or his balance.

One danger I see in modern youth is that they look upon our wonderful world, so equipped for living, as a playground.

I fear for them sometimes—fear that they will run long past the hour of recess and play far into the study period. I wonder what this age can give to life and progress that will equal what the generation before has laid upon the altar.

Science has walked the wave in this age. Who gave youth the light that turns night into day that they may dance and play until dawn? This gift to civilization came from our generation, not theirs. Who contributed the automobile to the hour? Not their generation, but ours. Who gave the airplane to the world of progress? It is true youth had to man that airplane and with its dauntless courage fly from shore to shore, but we have furnished the tools that they might build a world heretofore unequalled.

There are two outstanding dangers confronting our children at this hour. One is the tendency toward trading romance for dissipation. The other is believing themselves bored because they close their eyes to the color, light, laughter, and music within their reach.

A young man recently said to me: "Judge, why do we young people have to take a drink every time we go out for a date or a pleasure trip?"

My answer was that many young persons are too lazy to become real conversationalists. They do not train themselves to be quick at repartee. They live too fast and sleep too little to study modern and ancient history, with its marvelous link-up to life. So they take a few drinks that they may laugh at things that are not funny; imagine they are gay and sparkling when they are in real-

ity silly and noisy; deceive themselves into being entertained by stupidity and imagine they are having a marvelous time. They trade a glow for a glare—wit for slapstick comedy.

A real, thrilling old-fashioned love affair with its abiding truth and its ideals would astound some of these young persons. In those days it was "Till death do us part." Parents should give a great deal of study to safeguarding the marriage covenant and holding a little sanctity about the idea of a home and family, or civilization will suffer, for the home is the unit around which society builds its civilization. One requisite for safe living is protective social legislation.

My suggestion to parents is to study something. Every parent should begin the study of some new subject at thirty-five years of age. It revivifies the mind and prevents one from drifting into stupid ill temper because one has become dull.

My favorite recipe for world happiness is to avoid selfishness, self-righteousness, and above all crossness or a bad disposition, and to be interesting, fair, and kind.

To the parent I give the verse from *Thanatopsis*:

So live, that when thy summons comes to join
the innumerable caravan, which moves
To that mysterious realm . . . sustained and
soothed

By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

To the child, I give Shakespeare's admonition:

To thine own self be true
And it must follow as the night the day
Thou can'st not then be false to any man.



The National Commission on Law Observance and Enforcement

A Review of Its Work

GEORGE W. WICKERSHAM

Chairman, National Commission on Law Observance and Law Enforcement

THE COMMISSION wound up its undertakings at the end of the last fiscal year, June 30, 1931, after two years of activity, leaving in the hands of the President of the United States a number of volumes of reports, covering a wide range of subjects and containing a number of recommendations for the improvement of our system of criminal law and procedure. These reports, it is assumed, will be transmitted by the President to the Congress when it assembles in December, together with his recommendations regarding the matters involved.

Aside from the consideration of the especial problem of the enforcement of the National Prohibition Act, the President, in appointing the Commission on May 20, 1929, charged its members with a study of the problem of law enforcement in general. Even before his election, Mr. Hoover had expressed deep concern over the growing disregard for law throughout our country. The passage of an Act of Congress, approved March 3, 1929, appropriating \$250,000 for the purpose, enabled the President to name a Commission to make an inquiry and report to him concerning the problem of the enforcement of the national prohibition law, as well as of other laws. Moved by the evidence of general and widespread disregard for law and by the mounting wave of crime, which seemed to be inundating and swamping our courts of justice, national and state, the President, in appointing the Commission of eleven members to conduct this study, charged them to make "the widest inquiry into the shortcomings of the administration of justice and into the causes and remedies for them." The Commission,

which was composed of ten men and one woman, embraced three federal judges, a dean of a law school, a college president, two former Cabinet officers, a former state Supreme Court judge and three practising lawyers. They were drawn from ten states—from Massachusetts to California and Washington. They served without compensation.

The two reports made by the Commission on the problem of enforcing the national prohibition law have been much discussed. Very little attention has been given to its other reports. This paper is devoted to the work of the Commission in fields other than prohibition.

The task devolved upon the Commission was as boundless as it was difficult. A study of the shortcomings of the administration of justice necessarily involved the consideration of the problem with which the machinery of justice must deal, that is, crime and the criminal. The factors entering into the problem of crime are as many and as complex as the wellsprings of human thought, human emotion, and human conduct. The cause and nature of crime and the best means of preventing it have been the theme of students, philosophers, and statesmen from the dawn of history. Punishment and reward alike have failed to prevent men from breaking laws. The history of civilization is the record of a continuous struggle between individual desires and the precepts of authority. Professor Ploscowe is on firm ground when he says in the critical analysis of the Literature on the Causes of Crime, made for the Commission (Report No. 13): "The soundest approach to the problem of the causation of crime . . . lies through a study

of the individual criminal in relation to all the social and environmental factors which have an influence upon his personality." The machinery of the administration of justice in our country had its origins in the institutions of England which the early settlers brought to this continent. Strangely enough, we have lagged far behind the mother country in the modification and adaptation of our judicial system to the needs of modern life. It is a striking paradox that a people who in their industrial, commercial, and social life are inventive and progressive should be conservative to the point of reaction in their methods of dealing with crime and criminals, and should tenaciously cling to mechanisms of justice which long since have been abandoned in the country of their origin, despite the constant demonstration of their failure to accomplish the purposes of their being in our own land.

This much must be obvious to all who have given any serious thought to the problem, some phases of which cry aloud to us from the glaring headlines of almost every daily newspaper. But the task laid upon the Commission required a careful study of facts and a marshalling of reports, in order that the Commission's conclusions and recommendations should be based upon reliable evidence and not upon preconceived opinions or popular assumptions.

In delineating its field of inquiry and mapping out its undertaking, the Commission was controlled by two considerations: first, the probable limitations of time and money, and secondly, the availability of research agents of proven ability. The appropriation made at the outset of the work was limited to the year 1929-30. The Commission was a temporary body of persons selected by the President to study and report to him. They were all busy people, engaged in other work and naturally could not devote more than a part of their time to this particular matter. Of necessity,

therefore, they had to select competent experts and research agents to make investigations and gather and prepare material upon which they might reach conclusions and base reports. The Commission assumed that it might have a life of two years at most. The event demonstrated the wisdom of adopting that limitation. At the end of the first year, a renewed appropriation was secured from Congress only in the face of strenuous opposition. Secondly, the selection of subjects for investigation and study was more or less controlled by the number and qualifications of available experts who could be secured for the work. To the generous co-operation of the authorities of some of our leading universities and of various foundations, in releasing to the Commission a number of their best men and women, it was greatly indebted.

The Commission adopted a program of study under the following heads:

- (1) Statistics of Crime
- (2) Causes of Crime
- (3) Lawlessness in Law Enforcement
- (4) Enforcement of the Deportation Laws of the United States
- (5) Crime and the Foreign Born
- (6) Cost of Crime
- (7) Police
- (8) Prosecution
- (9) Criminal Procedure
- (10) Probation, Prisons, and Parole
- (11) The Federal Courts
- (12) Juvenile Delinquency
- (13) National Prohibition

The work under each of these subjects was carried on by selected experts, under the direction of a subcommittee of the Commission. It is regrettable that popular interest in national prohibition should have obscured the far-reaching importance of the work done on the other subjects enumerated. At the close of the second fiscal year, on June 30, 1931, the

Commission had completed, signed, and delivered to the President fourteen reports, which have now been printed and distributed to the public, and which may be purchased at nominal prices from the Superintendent of Documents, Washington, D. C. All of the work the Commission undertook was completed, except the study of Federal courts, upon which a report of progress was made.

Besides the two reports relating to the enforcement of the Prohibition Laws of the United States, the reports bear the following serial numbers and titles:

- No. 3 Report on Criminal Statistics, 205 pages.
- No. 4 Report on Prosecution, 337 pages.
- No. 5 Report on the Enforcement of the Deportation Laws of the United States, 179 pages.
- No. 6 Report on the Child Offender in the Federal System of Justice, 175 pages.
- No. 7 Progress Report on the Study of the Federal Courts, 123 pages.
- No. 8 Report on Criminal Procedure, 151 pages.
- No. 9 Report on Penal Institutions, Probation and Parole, 343 pages.
- No. 10 Report on Crime and the Foreign Born, 416 pages.
- No. 11 Report on Lawlessness in Law Enforcement, 347 pages.
- No. 12 Report on Cost of Crime, 657 pages.
- No. 13 Report on Causes of Crime, 2 vols., 862 pages.
- No. 14 Report on Police, 140 pages.

In every instance, the Commission's Report is accompanied by reports of one or more experts, setting forth facts upon which the conclusions and recommendations of the Commission are based. No facts are asserted in any of its reports except upon authority that the Commission deemed reliable. Six of the reports were signed by all the members of the Commission, viz: No. 3, Criminal Statistics; No. 4, Prosecution; No. 6, Child Offender in the Federal System of Justice; No. 9, Penal Institutions, Probation and Parole; No. 10, Criminal Justice and the Foreign Born; No. 12, Cost of Crime; No. 5, Enforcement of the Deportation Laws of the United States, was signed by nine members, Judge Mackintosh dissenting and Mr. Anderson dissenting in part; No. 8, Criminal Proceed-

ure; No. 11, Lawlessness in Law Enforcement; and No. 14, Police were each signed by ten Commissioners, Mr. Lemann filing separate statements with Nos. 8 and 11. No. 13, *Causes of Crime*, was signed by nine members. Judge Kenyon did not sign and Mr. Anderson filed a separate individual report. Reports No. 1 (Preliminary Report on Prohibition) and No. 7 (Progress Report on Federal Courts), by direction of the Commission, were signed by the Chairman, on its behalf. Report No. 2, on Prohibition, was signed by ten members, all of the Commissioners also submitting separate statements.

These reports cover a wide range of inquiry and consideration. The origin, causes for and nature of crime are dealt with, not only in the two volumes specifically entitled *Causes of Crime*, but also in those which are especially devoted to the subjects of Lawless Methods of Law Enforcement; the Enforcement of the Deportation Laws of the United States; the Child Offender; and Crime and the Foreign Born. The machinery of justice and its defects are discussed and improvements recommended in the reports on Police, on Prosecution, on Criminal Procedure and on Federal Courts. The post conviction treatment of offenders against the law, is considered in the report on Penal Institutions, Probation and Parole. The first comprehensive, scientific study of the cost of crime and criminal justice in the United States ever attempted in this country is presented in the volume of 655 pages, entitled *Cost of Crime*.

A study and report on Criminal Statistics, being report No. 3, is essential as an introduction to the whole series of reports. At the threshold of any study of the crime problem, the investigator is confronted with the paucity of reliable statistics. It is difficult to refute the most exaggerated assertions about crime in the United States. Prof. Sam Bass Warner, of Harvard University, who made an ex-

haustive study for the Commission, reports that, "Crime Statistics, that is statistics of offenses of various sorts that are known to the police, are for practical purposes non-existent in the United States."

The New York Crime Commission stated in its 1928 report:

"Wherever serious attempts have been made to study judicial administration, the lack of statistical information has made necessary the expenditure of a large measure of money and energy in copying records and assembling statistical data in such a report as this."

After giving a summary of the meagre criminal statistics to be found in the States, the same report continues as follows:

Beyond these fragments we have little data which can serve as a basis for the study of criminal justice in the United States. In individual communities and states we may by dint of heroic efforts, at great expense, lift the veil a little, but for the most part we are safe in saying that we do not know the quality nor quantity of criminal cases passing through our courts; we do not know what happens to them and we have no means other than casual observation and sheer conjecture of determining the quality of service which our codes of procedure and our courts are giving.

In this respect hardly any civilized country is so badly served.

Professor Warner considers that the defects in our criminal statistics are three:

First: For many States and parts of States no statistics at all exist.

Second: Where statistics are gathered by political divisions smaller than States, there is no comparability within the State.

Third: Where they are gathered by State agencies for the whole State there is no comparability between States.

A year or more ago, the International Association of Chiefs of Police adopted a system of monthly reports sent by the police of a number of cities throughout the United States to the Bureau of Criminal Identification of the Federal Department of Justice. These reports, vol-

untarily made, without sanction of law, and without uniformity of definition, are published by the Department of Justice. In the nature of things they have a limited value and may be positively misleading. In the opinion of the Commission, criminal statistics should be gathered, compiled and published pursuant to law in one place in each jurisdiction and that should be one in which experts on statistical methods are available. Then there should be a correlation of state statistics and of state and federal statistics, in some one federal bureau, preferably the Bureau of the Census, because the problem of collecting, analyzing, and making public criminal statistics in the most useful form is a statistical problem, and the Bureau of the Census is equipped with competent statisticians. Probably the most scientific and reliable statistics in this field that have been published in the United States are those of the Bureau of the Census, known as: *Prisoners, 1923; Prisoners, 1928; The Prisoner's Antecedents, 1923; Prisoners in State and Federal Prisons and Reformatories, 1929.*

Based upon these considerations, the Commission, in its report to the President, recommended that as soon as proper state legislation has gone far enough to make a sound foundation, the gathering, compiling, and publishing of nation-wide criminal statistics should be committed as a whole to the Bureau of the Census. As a first step toward securing this result, the Commission recommended the drafting and enactment of a uniform state law with respect to gathering and transmitting state statistics of Criminal Justice, so far as required for general national purposes. This recommendation has been called to the attention of the Commission on Uniform State Laws, which, it is hoped, will prepare and recommend a form of statute to carry out the recommendations.

In the line of statistical inquiry is the study made for the Commission into the

cost of crime. Lacking reliable data concerning the extent of crime, it was thought that a study of its cost might throw light upon the nature and magnitude of the problem. When we commenced our labors, no comprehensive scientific study of the cost of crime and criminal justice in the United States ever had been made. Messrs. Goldthwaite H. Dorr and Sidney P. Simpson, of the New York Bar, were induced to undertake the task. They devoted two years' unremitting attention to it, serving without compensation. They enlisted the aid of, literally, hundreds of public-spirited citizens in making the necessary investigations, most of whom also served without compensation. The studies which supplied the material for their report, Messrs. Dorr and Simpson say, "have included an examination of the published material, statistical and otherwise, available in the English language relating to the subject; the assembling of unpublished material on the cost of State Police and State Penal Institutions; a nationwide study of the cost of administration of criminal justice in American cities, carried out in 300 communities through the cooperation of educational institutions, government research organizations and Chambers of Commerce; a study, carried out with the assistance of the Department of Justice, of the cost of administration of criminal justice in the Federal government; the collection of data as to private expenditures for protection against crime; and a detailed analysis of the character and magnitude of losses to private individuals and to the community as a result of criminal activities." The Commission presented the report of Messrs. Dorr and Simpson to the President and the public, in the belief that "it contains a clear and accurate analysis of the elements of economic loss to the country which results from Crime, and that the figures assembled as a result of the cooperative effort of those who con-

tributed to the preparation of the reports may be regarded as reliable estimates." The report of these gentlemen is a unique and valuable contribution to the material which must be considered in any effort to solve the crime problem. It merits careful study and attentive consideration. It deals with such subjects as "The Cost of Administration of Criminal Justice by the Federal Government"; "Published Statistical Material on State and Municipal Costs of the Administration of Criminal Justice"; "The Cost of State Police Forces"; the "Cost of State Penal and Correctional Institutions and Parole Agencies"; the "Cost of Administration of Criminal Justice in American Cities"; "Private Expenditures for Protection against Crime"; "Private Losses due to Criminal Acts"; "Economic Losses to the Community Due to the Existence of Crime."

While the authors conclude that the ultimate economic cost of crime to the community as a whole cannot be ascertained, and that the burden on individuals of the immediate cost of crime cannot be ascertained with accuracy, and consequently that any lump sum estimate of the total cost of crime on either basis would be a mere guess, yet they present estimates of cost of various phases of the problem running up into hundreds of millions of dollars, which indicates the staggering total of our bill for crime!

Space does not permit extended discussion of this most important report. Few documents have been published in years as full of important material or more suggestive of profitable continued research and study.

Specifically, the Commission in its report endorses the recommendations of Messrs. Simpson and Dorr, that (1) steps be taken forthwith to develop accurate and comprehensive statistics as to the cost of administration of criminal justice by the Federal Government and by the several states and their municipal

subdivisions; (2) that the comparative study of municipal costs of criminal justice with which the investigators have made much progress, but which they were unable to complete in the time and with the money available to them, be carried through to completion along the lines they have indicated; (3) that nation-wide, thorough and scientific studies of racketeering and organized extortion and of commercialized fraud should be made.

Concerning the last mentioned topic, the authors say that "any study of the economic aspects of crime is incomplete—and, even more, any study of the broader aspects of crime and crime control—which omits to give detailed and comprehensive consideration to this very important problem of organized crime as a business." They point out that the most important form of criminal extortion at the present time is racketeering, which, in general, involves the extortion of money from a group or class of the public which is induced to pay tribute by criminal acts directed toward any recalcitrant members of that group or class, or, more commonly in practice, by threats of such criminal acts. Messrs. Dorr and Simpson report that they had gone far enough in their studies of the matter to be led to the belief that this problem of racketeering is of vital importance in America today, and that careful and scientific study of the problem is essential if it is to be adequately dealt with.

Turning to the general subject of the origin, causes and nature of crime, the Commission in its report on the specific subject of "Causes of Crime," says:

We find it impossible comprehensively to discuss the causes of crime or factors in non-observance of law. Criminology is re-making, the social sciences are in transition, and the foundations of behavior are in dispute. It would serve no useful purpose to put forth theories as to criminality or non-observance of law, either generally, or in America, on the basis of some one current psychology or social philosophy, with the certainty that it represents but one phase of the thought of the time and will not long hold the ground. For the same reasons

it would be quite as useless to develop the potentialities of each of the current theories.

The Commission, however, did present with its report, first, a critical analysis of the Literature of the Causes of Crime, made by Morris Ploscowe, Esq., Sheldon Fellow of Harvard University; and secondly, under the head of "Work, and Law Observance," an experimental inquiry into and a report upon the influence of unemployment and occupational conditions upon crime, made under the direction of Miss Mary Van Kleeck, Director of the Department of Industrial Studies of the Russell Sage Foundation, assisted by Dr. Emma A. Winslow and Dr. Ira de A. Reid, and a large number of other experts, scholars, and officials.

The inquiries resulting in this report include a study of the history of 1,051 men received at Sing Sing prison, New York, in the twelve months ended February 28, 1930; a special study of the Negro group in that number; a study of the measurable changes in the volume of crime, as shown by the criminal statistics of the State of Massachusetts from 1885 to 1929, during periods of prosperity and of adversity, and a study of the fluctuations in employment and in crime in New York State, during the period from 1830 to 1927, as shown by statistics recently compiled for the Crime Commission of that state.

These studies have shown that the number of arrests or convictions or commitments to institutions or to probation, or other measure of the occurrence of crime, fluctuates, some forms of crime more widely than others. "In these fluctuations" Miss Van Kleeck finds "a starting point for fruitful inquiry into the causes of crime." The data presented is given as a basis for further study by others. It relates to a possible relationship between fluctuations in employment and changes in crime. But, she says, the studies presented in the report "indicate the great importance of stability of work as a factor in law observance." Security

of employment seems to be the major factor in reducing crime to a minimum. The Commission was fortunate in securing the services of Professors Clifford R. Shaw and Henry D. McKay, both connected with the Institute of Juvenile Research and Behavior Research Fund, of Chicago, to make a study of the Community, the Family and the Gang, in relation to delinquent behavior, as the basis of a report on "Social Factors in Juvenile Delinquency." This report comprises the second volume of the Commission's report No. 13, on *Causes of Crime*. It presents some extremely interesting facts, based upon studies in ten different cities, concerning the concentration of delinquents in areas of marked social disorganization, and the persistency of delinquency in these areas, despite the changes in the nationality of their occupants. It points out that juvenile delinquency is group behavior and that a delinquent career is the product of a natural process of development in a given environment. The report emphasizes the fact that the Community fails to function effectively as an agency of social control in these areas of high rates of delinquents.

The entire report is a valuable contribution to the study of juvenile delinquency. It points out strikingly the social conditions which start boys and girls on criminal careers; conditions which might readily be removed if the social conscience were sufficiently aroused.

One of the factors contributing to lawlessness is said to be the acts of the police and other agencies of law enforcement in resorting to lawless methods to prevent or detect crime. Many reported cases and current statements suggest that the police constantly employ unlawful "third degree" methods, for the purpose of extorting confessions or securing information leading to the detection of crime. Prof. Zechariah Chafee, Jr., of the Harvard Law School, and Messrs. Walter

H. Pollak and Carl S. Stern, of the New York Bar, conducted an inquiry and reported to the Commission on this subject of "Lawlessness in Law Enforcement" (No. 11). The report clearly establishes the constant resort by the police to the use of this unlawful procedure—not only against persons suspected of having committed a crime, but to secure information from those supposed merely to have knowledge of a crime. Not only are these practices as criminal as any other offenses, but, as a New York prosecutor quoted in the report says, "It . . . makes the police lazy and unenterprising." Or, as another official remarked, "If you use your fists, you are not apt to use your wits." Many other lawless acts resorted to by prosecutors and other law officers are cited and commented upon. Various remedies are suggested by the reporters. Without adopting all of these, the Commission recommends that they be carefully studied. Attention is drawn by the Commission to the fact that there has been no thoroughgoing revision of criminal procedure in the United States since the foundation of our government. The American Law Institute has prepared and published a model code of criminal procedure for the consideration of the state legislatures. The federal government might well revise its penal code and adopt a code of criminal procedure which should be a model for the states. A disregard of law by officers sworn to its enforcement must be a fertile source of crime on the part of others. A striking example of the possibilities of such abuses is furnished by a study of the enforcement of the deportation laws of the United States, made for the Commission by Reuben Oppenheimer, of the Baltimore bar. In the enforcement of these laws, the immigration agents become at once detectives, prosecutors, and judges—three functions, which, as the Commission remarks in its report, we have found it safe in no other phase of

life to entrust to any one individual. "It should not be forgotten," the Commission says, "that although the administration of this law annually results in the deportation of approximately 15,000 persons, the investigating activities of the department annually questions the right of approximately 100,000 persons to remain in the United States. Of course, the number of foreign born in the United States, as to whom the possibility of such a question constantly exists, is vastly greater, and for their reassurance, open and easily intelligible processes, administered with convincing justice, are essential." That much, perhaps the greater amount, of crime existing in the United States is committed by the foreign born element has been so constantly asserted, without any supporting proof, that the Commission deemed a study of that subject to be an important element in its task. For this purpose we were fortunate in securing the services of Dr. Edith Abbott, Dean of the Graduate School of Social Service Administration, of the University of Chicago. Doctor Abbott called to her assistance a brilliant staff of qualified investigators, and presented a report based upon the result of their research, which was adopted by the Commission. This report dispels the illusion that the foreign born are the greatest offenders. It concludes that in proportion to their respective numbers the foreign born commit considerably fewer crimes than the native born; that the foreign born approach the record of the native born most closely in the commission of crimes involving personal violence, and that in crimes for gain the native born greatly exceed the foreign born. "Whether or not the current impression of excessive criminal propensities among so-called 'foreigners' generally, can partially be justified by the existence of criminal propensities among children of foreign born parents," says the Commission, "it is impossible either to affirm or deny." There are no existing statis-

tics which would justify a conclusion on that subject.

"Students of the problem of juvenile delinquency," say the authors of the study of the development of delinquent careers, referred to in the report on Causes of Crime, "agree that a large proportion of youthful criminals are initiated into delinquency during the early years of life." No study of the crime problem could be justified which failed to give earnest consideration and study to the criminal's life in childhood. As Mr. Alfred Bettman says in his Surveys' Analysis, to be hereafter referred to, "Juvenile delinquency is the heart of the problem of crime prevention." The White House Conference on Child Welfare was concerned with this problem and generously agreed to finance a study of it, to be made under the auspices of the National Commission by Dr. Miriam Van Waters, formerly Referee of the Juvenile Court of Los Angeles, California, and President of the National Social Workers. She completed for the Commission before its dissolution a report on "Problems presented to the Federal System of Justice by the Child Offender," which was made the basis of the Commission's 6th report. The final section of her report, which is to be made to the White House Conference and published next year, will deal with types of state and local courts hearing children's cases, police methods of investigation and treatment, the work of juvenile probation officers and correctional institutions for children. The report to the Commission brings out strikingly the complete absence of machinery in the federal courts for dealing with juvenile offenders by the modern methods of judicial restraint and guidance in parental manner, rather than with the ordinary machinery of penal justice appropriate for adults. Modern federal legislation, such, for example, as the Prohibition Law, and the Dyer Act against stealing and taking automobiles from one state to another, has brought within the juris-

diction of the federal courts a large number of boys and girls of eighteen years of age and under. The report asserts that "The Federal government is not equipped to serve as guardian to the delinquent child. Nor should it assume the task. Whenever a child has broken a federal law, his local community has failed in its responsibility to furnish adequate parental guidance. This duty is local not national. The Community has facilities with which to perform it. The Nation has not." The Attorney General of the United States has expressed himself as keenly alive to the conditions shown in the report, as has also the Superintendent of Prisons, Mr. Sanford Bates. Steps already have been taken by them to improve the methods of dealing with the juveniles at present in federal custody, and legislation to permit and facilitate the procedure of utilizing State juvenile delinquency agencies for the care and treatment of juvenile offenders against federal law is being prepared for submission to Congress. So much for the origin, causes and nature of crime.

Turning to the *machinery* of criminal justice, the first agency of the law which comes in contact with the offender is the police. It is hard to realize that only one hundred years ago the first uniformed police force was organized in London. The organization of similar forces in American cities and states came later. Organized state police forces are of still later date. In the ceaseless war on crime and the struggle to preserve peace and order in our communities, the police force is the most potent agency. A study of police conditions in the United States, made for the Commission by David G. Monroe and Earle W. Garret, Research Assistants of the Department of Political Science of the University of Chicago under the direction of August Vollmer, Professor of Police Administration in that University, Chief of Police of the City of Berkeley, California,

is the basis of the Commission's report No. 14.

The report states that in the opinion of the Commission the chief evil in police organization lies in the insecure short term of service of the chief or executive head of the force and his being subject while in office to control by politicians in the discharge of his duties. The second outstanding evil is the lack of competent, efficient, and honest patrolmen and subordinate officers; and the third great defect lies in the lack of efficient communication systems, whereby intelligence of the commission of a crime and description of the criminals may be quickly spread over a wide territory, and as part of that, the necessary equipment in motors to pursue offenders. The report refers with sympathy to the great burdens laid upon the police by the mass of modern legislation. The duties imposed upon them are complex and require both character and education which too often are disregarded for purely political considerations. The recommendations made for improvement are based upon the experience of practical men familiar with police conditions.

In President Hoover's inaugural address, on March 4, 1929, he said,

"Justice must not fail because the agencies of enforcement are either delinquent or inefficiently organized. To consider these evils, to find their remedy, is the most sore necessity of our times."

During the past ten or fifteen years, there have been a number of "Surveys" or studies of the machinery of justice in various states, some made by official, others by unofficial bodies, as well as a number of reports of Crime Commissions, Judicial Councils, Attorneys General or similar officials. The Commission felt that there must be a wealth of material in those documents which would be of aid to it in the consideration of its problems. Accordingly the Commission secured the services of Alfred Bettman, Esq.,

of the Cincinnati Bar, to study this material and report to the Commission what of value was found there concerning the organization, methods, and basic principles of criminal justice, in the light and direction of which specific reformative steps should be taken. Mr. Bettman's report, entitled, "An Analysis of the Surveys of the Administration of Criminal Justice relating to the subjects of Prosecution and Courts," is annexed to the Commission's report No. 4, "on Prosecution." It is impracticable even to attempt to repeat here the major conclusions which Mr. Bettman has drawn from this study, or the recommendations he makes. They cover a wide range of matters, from the jurisdiction and organization of so-called minor courts, through the whole process of administering penal justice. One interesting fact developed by this study may be mentioned and that is that while in England there is a greater percentage of convictions in criminal prosecutions than in the United States, there is also a greater percentage of acquittals. The great difference lies in the strikingly small number of British cases that are dismissed before trial, through nolle prosequi or other forms of dismissals, as compared with the larger percentage of non-trial dismissals in our own country.

"Apparently," says Mr. Bettman, "it is not the procedural technicalities in trials, nor the constitutional privileges of the accused, nor the degree of the judge's control of the trial, which constitute the major weakness of American administration as compared with that of England; but rather those factors which produce the multiplicity and prevalence of our use of dispositions by courts and prosecutors short of and without trial." Among the major findings and recommendations which Mr. Bettman found desirable from the material studied were: the progressive nature of criminal careers, the importance of the early stages of such careers and consequently, the importance

of the general run of obscure and minor cases, as compared with the sensational and capital crimes which receive a relative overemphasis by both the officials and the general public; the relative minor importance of procedure, in the sense of the procedure governing conduct of trials and the relative importance of administration, in the sense of the organization, equipment, and working principles and methods of the organs of the administration of criminal justice. Placing the prosecuting attorneys in a position more free from political interference and with compensation adequate to secure first class men is urged. The importance of the mis-called minor courts is emphasized, and the development toward centralized state supervision of criminal justice in all its parts is recommended.

The Commission in its report emphasized the recommendation of the elimination, so far as possible, of politics as the determining factor in selecting prosecutors, and such an organization of the legal profession in each state as shall insure competency, character, and discipline among those engaged in the criminal courts. It also recommended a systematized control in each state, under a director of public prosecutions, or some equivalent official, with secure tenure and concentrated and defined responsibility. Further, that provision be made for the legal interrogation of accused persons under suitable safeguards.

The Commission also submitted to the President a report on *Criminal Procedure* (No. 8) which, after reviewing (1) the importance of procedure, (2) petty offenses in the Federal Courts, (3) petty offenses in the State Courts, (4) Procedural Protection of the Accused, (5) Criminal Pleading, (6) Evidence in Criminal Cases, (7) Conduct of Trials and (8) Review of Convictions, made a number of concrete recommendations for improvement in procedure under these various heads.

A project aimed at a study of the administration of law in the federal courts, through a scientific analysis of case records, both civil and criminal, to test the efficiency of the administration of justice in those courts, was undertaken by the Commission in the latter part of 1929, under the direction of a Committee of its appointment, of which Charles E. Clark, dean of the Yale Law School, was chairman and Owen J. Roberts, now a Justice of the Supreme Court of the United States, President Hutchins of the University of Chicago, Dean McMurray, of the University of California, Dean Arnold, of the Law School of West Virginia, Dean Bates of the University of Michigan, Prof. E. M. Morgan of the Harvard Law School and Prof. Henry R. Medina, of Columbia Law School, were members and William O. Douglas, of the Yale Law School, was secretary. The plan was to conduct the work through the university law schools in different parts of the country, as directing units of local research. The Commission believed that such a study would furnish much valuable information to the students of government, courts, and the due administration of justice and lead to the adoption of useful improvements. It would furnish accurate facts upon which might be intelligently determined the desirability of legislation concerning the jurisdiction and procedure in the courts of the national government. It was not until the fall of 1930 that organization was completed and the work begun. At the end of the fiscal year 1931, while a large amount of material had been collected, the work of tabulation, organization, and study was yet to be done, so only a report of progress could be made. A further period of about a year and the expenditure of \$50,000 was necessary to complete the work. The Rockefeller Institute has generously appropriated half of this amount, upon condition that the other half be secured elsewhere.

Finally, the Commission had to con-

sider the great problem of punishment for crime. Modern humane thought has in great measure recognized the futility of much of our penal treatment. Savage repression has not abated crime. Our places of detention too often have been but breeding places for the development of habitual criminality. In the treatment of national health it has been demonstrated that prevention of disease is more easy of accomplishment and far less expensive than cure. The modern school of penology has accepted the analogy in its application to crime. Official action, as is natural, has lagged behind, but progress is being made in many directions. The consideration by the Commission of the subject of post-conviction treatment of offenders was undertaken under the heads of Penal Institutions, Probation and Parole.

For study and report on these subjects, the Commission secured the services of an advisory Committee headed by Dr. Hastings H. Hart, Consultant in Penology of the Russell Sage Foundation, and including twenty-four other outstanding persons having long experience with the practical as well as the theoretical problems involved. This Committee reported at length on these subjects. In the preparation of the Commission's report, it also was assisted by Dr. Frank Tannenbaum, well known for his studies in economic and social problems, and by Dr. Clair Wilcox, of Swarthmore College, the Commission's Research Director who wrote the chapter on Parole. The Commission reported to the President (No. 9) that as a result of its studies and on the basis of the report of its advisory Committee, it had concluded "that the present prison system is antiquated and inefficient. It does not reform the criminal. It fails to protect society. There is reason to believe that it contributes to the increase of crime by hardening the prisoner." The Commission was convinced that a new type of penal institution must be developed, one that is new

in spirit, in method and in objective. The report urges a better administration of the probation and parole laws. "No man," they say, "should be sent to a penal institution until it is definitely determined that he is not a fit subject for probation." Parole they consider the best means yet devised for releasing men from confinement. "It affords the safest method of accomplishing the ex-prisoner's readjustment to the community." The report recognizes the great improvements made in the federal penal system under the present national administration and under the direction of Mr. Sanford Bates, the Director of the Bureau of Prisons in the Department of Justice. Yet there is room for the greater improvement. Much progress recently has been made in New York State. Outbreaks by prisoners in many prisons have dramatically called public attention to the shocking overcrowding of many penal institutions and the grave consequences thereof.

The blackest spot in the American penal system is shown to be the county jail. A special study was made into the 11,000 police jails and lockups throughout the United States, resulting in the report by Dr. Hart's Committee that a majority of them "are literally a public nuisance, and are unfit for the purpose for which they are designed." The report makes a number of recommendations for the improvement of our penal systems, predicated upon a presentation of many challenging facts.

I have not attempted in this paper even to summarize the facts developed in the various inquiries and stated in the different reports referred to. It would not be possible to make a resumé of the nearly 4000 printed pages of these reports with-

in the limits of this paper. I have merely sought to give a general description of the scope of the undertaking and in general the nature and extent of the performance. Many people have contributed to the accomplishment of the task and the different reports have gathered and set up in systematic logical form facts and considerations which must be reckoned with by any who would ascertain the causes of the deficiencies in our penal laws and their administration, or who would attempt to remedy them. The Commission claims no finality of wisdom for its work, or its recommendations. Their greatest value will lie in the suggestions which may inspire further research study and application. The reports present many facts that the American people should know; they demonstrate the existence of abuses and wrongs that should be corrected. They explain in large measure why so much crime committed in our communities goes unchecked and unpunished and they make practical suggestions which are believed to be worthy of consideration as methods of improvement.

The reports recommend further studies and point out the lines of inquiry which, in the judgment of the Commission, should be followed. They seek to arouse public interest to the importance of improvement in our system of penal justice. Only through an aroused public interest, the development of a public conscience, and an awakening to the fact that the success of our civilization necessarily is measured by the degree of crime which obtains, can the existing evils in our system be removed, the machinery of criminal justice be perfected, and a law-abiding spirit be developed among our people.

Religious Education in a Hospital*

MR. AND MRS. ULYSS S. MITCHELL

Formerly Directors of Religious Education for the Orthopaedic Hospital, Los Angeles

THE Orthopaedic Hospital-School in Los Angeles is the only institution of its kind in the southwestern United States and is probably unequalled in all the country. It is the haven of hope for thousands of suffering children and anxious parents, where a staff of highly skilled physicians and nurses are pooling their medical knowledge and skill in a constant effort to straighten crooked bones and bodies.

No two cases are just alike. The ingenuity of these experts is constantly exercised in an effort to devise a new corrective for a peculiar deformity. Dr. W. F. Lowman, Chief of Staff and founder of the hospital, seems never to relax in his relentless search for new appliances. His friends laughingly tell of their efforts to get him away from his work by week-end drives to their mountain homes. About the time they begin to wink at each other and rejoice in their successful attempt he will suddenly grab the driver's shoulder and exclaim, "Tom, stop a minute. I just saw the very thing for Jane's brace." Perhaps it is because of this personal consideration of each patient that his success has been so remarkable.

"Our object," he says, "is to send these boys and girls out into the world physically equipped to put the most into life and to get the most out of it." The ability to earn one's livelihood is a primary step in this direction. Most hospitals stop with the physical objectives, but not so with this one, and herein lies its uniqueness.

For several years the Orthopaedic Day

School has been an established part of the institution. The teachers are employed through the City Board of Education. By this plan all of school age follow the regular course of studies, or a partial course in proportion to the strength of the individual.

A director of recreation is also employed to direct the play life of the institution and provide the types of exercises most conducive to physical improvement, but even these are not as uncommon or complex as the recently established department of religious education.

The straightening of crooked arms, legs, or spines did not meet the Staff's full conception of preparation for life. All too often circumstances had conspired to warp or dwarf the soul as well as the body of the child. To correct the latter and ignore the first seemed incongruous. The Staff maintains that spiritual adjustment is a co-responsibility and that each supplements the other. "We propose to renew faith and moral courage in minds and souls that have been crippled with grief and pain."

Miss Mildred Riese, Superintendent, has conducted a follow-up of discharged patients which reveals that in hundreds of cases upon leaving the hospital there comes a shock of sudden realization that the business world has provided no place for them. The facing of this discouraging outlook alone or without preparation is oftentimes tragic. A simple faith in God and a Christian philosophy of life is needed to help them appraise facts courageously and turn their thoughts to creativity. If the cold business world has no room for them then it follows that they must by sheer determination plus preparation make their place in society.

*Note by Dr. George A. Coe: "I have witnessed the work of the unique school that is described in this article. The description is not overdrawn, and even the reader's imagination is not likely to overstep the facts."

A year ago the Department of Religious Education of the University of Southern California entered into co-operation with the hospital staff in an endeavor to minister to the religious needs of their patients, and at the same time to provide a working laboratory for students in religious research. This is the first organized attempt and of necessity the year has constituted a period of experimentation preparatory to permanent establishment.

The fitting of a program of religious education, similar to that of a regular church, upon this institution would have been absurdly impossible. Here were abnormalities never dreamed of in an ordinary parish, yet presenting unparalleled possibilities if rightly approached.

Here were children of Protestant, Roman Catholic, Jewish, occasionally Buddhist and very often non-religious families. Could a program of religious education be formulated that would have the sympathetic approval of parent, priest, pastor or Rabbi and yet possess dynamic?

Many having been bedridden or nearly so from babyhood and denied normal opportunities had little conception of Christian teachings, while others were well versed in religious matters. How were we to approach such a conglomerate?

A few patients could hobble about on crutches, still more were using wheel chairs and the majority were bedfast. This presented a serious problem of group participation.

When the director of a parish program builds an educational curriculum he presupposes consecutive attendance by his pupils over months or years, but in this case an average of seventy-one patients are admitted and discharged each month. From week to week a third to a half and sometimes three-fourths of those in attendance are new ones, and only five have been with us for a year. The average stay of a patient is nineteen days. The

problems created by this shifting are obvious.

While the new building was being completed, the Sunday morning service was held in the day school room, packing twenty-five to thirty in as tightly as they could be. Three to twenty years of age and all in one little room for an hour! But what a profitable time we had, profitable, we believe, because the nurses reported great improvement in the morale of the entire hospital and a decided effect upon individuals. The physical equipment was far from ideal but it was the best at hand. We have since been glad for the three months' experience under those circumstances.

It is undoubtedly at this point that many of our religious educators have made the grave mistake of their profession. Is it not much better that we temporarily fit a curriculum into poor physical surroundings rather than wait for ideal equipment to fit into a preconceived notion of what a religious education program should be? The needs of the child are urgent and far surpass material inconveniences.

Such a situation calls for the parking of nice classroom theories and pet hobbies outside the door. Nothing less than a reappropriation of basic principles could meet the need. By the time the new auditorium was finished we had gained a fair appraisal of the actual situation.

Up to this time the work had been carried on more or less unofficially. A special representative council composed of Protestant, Catholic, and Jewish faiths had endorsed the proposal to place general oversight jointly with the superintendent of the hospital and the head of the department of religious education of the University of Southern California. They in turn recommended to the Hospital Board the appointment of the present student directors, who should have direct supervision. Other workers have been selected by the student directors

after consultation with Dr. R. J. Taylor of the University and Miss Mildred Riese of the Hospital staff.

All of us have regarded the undertaking as a glorious mutual task. A hard and fast organization has been purposely avoided, hence there is no grating of the usual wheels of machinery.

THE NEW AUDITORIUM

The new auditorium has been in use since October and has facilitated the work in many ways. It is a beautiful room 40x80 feet, with a well-equipped stage for week-day gatherings and entertainments and an asbestos screen for stereopticon and moving pictures.

At ten o'clock each Sunday all who are able to come are brought in for the twenty-five minute expressional and worship service. The processional is always very impressive to visitors and invariably awakens emotions. This paradoxical sight is a perfect satire on the complaints of healthy people. Let us just stand aside and watch them pass by.

Here comes our Juanita, half hour early as usual, wheeling her chair with one hand. See that cheery smile? Yet under that blanket are two deformed hips and a crooked spine. Yonder is Harvey—a regular "guy" of twelve. He looks terribly uncomfortable strapped down to that board but once you hear his hearty laugh you never can forget it. There is Marie on the cot, a jolly sixteen-year-old with a brain as keen as steel. Next is Bob, but no longer melancholy. Last Sunday he seemed to get a new angle on life—what a difference! See that darling three-year-old, lying on her stomach, that is Eva, an angel if there ever was one. Poor Charles still bent over that cruel board, but look at that grin! Here come several more on beds or chairs. Suppose you stand here for a while yet, if you wish. Please excuse us while we mingle among them for greetings and a little chat.

Thus passes the processional of thirsty

souls to drink of the fountain of Eternal Life. Living is a serious business with these folk and they come seeking light and truth.

CONSTITUENCY

- (1) Present patients in hospital.
Those under hospital care for several months and who are able to attend Sunday School.
- (2) Transient.
Those able to come only one Sunday at varied intervals.
- (3) Alumni
 - (a) Those returning occasionally for additional treatment.
 - (b) Those who have been dismissed from hospital but do not attend any ordinary service because of sensitiveness of their handicaps.
- (4) Patients in hospital unable to attend services.
 - (a) Their needs to be met by personal visitation and ward teachers.

THE OBJECTIVES

The formulation of the objectives was a more difficult task than one would at first suppose. There are so many things that ideally should be done but which practically are unwise to attempt, at least for some time to come. Our endeavor has been not to see how many objectives could be listed but actually how few and yet serve the immediate purpose. Certain conditions demand emergency treatment with the hope that if the major crisis of a patient can be met successfully then lesser problems in the future will be solved in like manner. This brief set of aims has served as the working basis during this first year.

- (1) To guide pupils in the discovery of God through His revelations in the Bible, in life and teachings of great religious leaders, in beauty of nature, art and music.
- (2) To deepen sense of responsibility for right choices, to show the consequences of right and wrong

choices; to strengthen love of right and hatred of wrong.

- (3) To help develop power of self-control and the spirit of the hero when facing difficult tasks or situations.
- (4) To develop and strengthen qualities of faith, courage, fortitude, and perseverance.
- (5) To enrich their lives by bringing beauty, happiness, and encouragement to them.
- (6) To help them to discover principles which will guide them in all their social relationships, which will aid them in making their life decisions—so that when they leave the protected atmosphere of the hospital they will have a true sense of values and be able to adjust themselves and find their niche in life without becoming embittered or cynical.

As the religious education staff becomes larger and the scope of work broadens there can well be a reshaping and adding to these objectives.

ORGANIZATION

The following is a brief outline of the organizational set-up.

1. Advisory Council

A. Duties

(1) General supervision

- a. To be consulted in matters of curricula, methods and policies.

B. Personnel

Student Directors
 Superintendent of Hospital
 Director of Department of Educational Activities
 Representative from School of Religion, University of Southern California
 Representatives of various denominations, Protestant, Catholic, Jewish

2. Organization for Sunday Morning Service

A. Personnel

Student Director
 Teacher for Children
 Teacher for Young People
 Teacher and Superintendent for Alumni Class
 Pianist (Alumni Representative)
 Ward Teachers

B. Order of Service

(1) Worship Service

- a. Twenty-five minute expressional and worship service preceding classes (Music, pictures, story-telling, etc.)

(2) Classes

a. Children's Division

Classes for Story-telling, handwork, etc.

b. Young People's Division

Discussion groups composed of young people for consideration of life problems.

c. Ward Classes

Teachers for wards—patients unable to attend service

d. Alumni Class

Distinct need for Alumni Class headed by teacher and leader who will be able to do visitation work and who is ably prepared to teach young people.

EXPRESSION AND WORSHIP SERVICE

The first ten minutes is devoted to creating a cheerful atmosphere and stimulating responsiveness. Almost always there are a few heavy hearts, but not for long, for they are generally susceptible to the contagious joy of those about them. Pupil participation is of first importance throughout this service.

The success of the other fifty minutes depends largely upon the first ten minutes. It has been more difficult to create this responsiveness in the auditorium than in the small school room. Frail

little voices that blended into a chorus under a low ceiling are swallowed up and become so many separate sounds. Only by the closest possible grouping and treble spontaneity of the leaders can this handicap be overcome. This period also affords the time for the recognition of new members and the learning of new songs and responses for the worship service.

As soon as group unity is attained the step to worship seems natural. Corporate worship to them seems very genuine and meaningful.

CLASSES

At ten-thirty they are in their places ready for class work. The shortage of competent volunteers and the great variation of ages each Sunday has retarded strict departmentalization.

ELEMENTARY CLASSES

Little Mary's problem was the desire to do everything. "Oh, she can't do that" referring to a bit of handwork given Martha. "Let me do that!" True enough, both of Martha's arms were in braces. Mary was instructed to help Martha and with a word of encouragement the task was completed. The grateful light in Martha's eyes and Mary's sense of helpfulness awakened were worth the extra time.

Jimmy needed training in truth telling so this was taken up one Sunday after an incident which had happened during the week. After conversation regarding this problem, which was a vital one to all, the teacher told two short stories and asked them to finish them. One was about a girl who had used some money which belonged to her mother. They finished the story by saying that she was punished and then began to do some little task to pay it back. The other story was of interest to boys because it was a question of baseball . . . "Only one boy knew it was a strike but if he said so, it meant that his team would lose. What did he do?" Jimmy immediately said, "He stood up and took his medicine like a man."

Davis had been misinformed by some adult who was either joking or careless about giving the true answer. He thought rain was caused by some one in heaven shedding tears. At first the teacher thought it was merely his means of getting the center of attention but soon discovered his actual belief in the statement because of his faith in the adult who told him. Here was an opportunity to introduce the working of God's laws.

No one system of lesson helps is followed because consecutive work is almost impossible due to the shifting of the group. Lessons which will assist them in their problems of making adjustments in the hospital and home situations are used. Often the teacher has thrown overboard the prepared lesson and seized the opportunity to aid in the solving of the vital problems at hand.

By the aid of story-telling, music, pictures, and blackboard illustrations, ideals and truths are presented. A bit of handcraft fastens those new concepts upon these young minds, satisfies their longing to possess, and helps them overcome their feeling of helplessness. By such means beauty and encouragement are brought into their lives.

YOUNG PEOPLE'S CLASS

The majority of this group is between fourteen and eighteen years with but one above twenty. The average class attendance is eighteen. This has become a laboratory for the working out of real life situations, most of which are presented by individuals to the class. Sometimes a problem is related confidentially to the teacher and then dealt with impersonally before the group.

Recently a question box was made by one of the fellows. It is located in a convenient place during the week, and is the recipient of thoughtful queries. These are representative:

- (1) "What are we to do when a nurse is unfriendly, two-faced and unrea-

- sonable?" asked by a conscientious fellow of sixteen.
- (2) "Are white lies justifiable?" asked by two teen age girls who cited an incident which troubled them.
 - (3) "How can we go about winning in-different non-Christians to Christ?" asked by a very earnest seventeen-year-old Mexican girl who has great anxiety for her family.
 - (4) "Should we respect other religions as much as our own?" asked by a girl confused over denominational loyalties.
 - (5) "If God cares for us why does he permit us to be crippled and suffer like this?" asked by a non-Christian boy of fourteen who had met with an accident.
 - (6) "If a person does evil with no wrong intention could it be considered evil?" asked by a fourteen-year-old chap relative to a recent incident.
 - (7) "How can I know there is a God?" by a sixteen-year-old girl of Jewish parentage.
 - (8) "What is our purpose in this world?" by a twelve-year-old boy who thinks much.
 - (9) "By what method am I to determine the amusements I should or should not support?" By a fourteen-year-old girl who is halting between two types of environment, and with no home guidance.
 - (10) "What am I to do if I can't get employment when I am discharged from the hospital?" By an eighteen-year-old fellow who is finding it hard to face the future as a cripple.
 - (11) "How can I escape temptation to do wrong?" by a pretty fifteen-year-old girl who chums with the wrong crowd.
 - (12) "How can a man be honest today and yet succeed in business?" by a twenty-year-old Christian young man.
 - (13) "How can I become a Christian?" by a fifteen-year-old girl who is earnestly seeking for spiritual truth.
 - (14) "How can I discover my life work?" by a fourteen-year-old boy who is anxious to learn a trade.
 - (15) "Why does God permit evil in the world?" by an eighteen-year-old girl who is having philosophical difficulties.

These are typical of the questions asked. Several of these have introduced related subjects of vital interest to the group. Questions received one Sunday are discussed the week following. This gives the teacher time to prepare a thoughtful approach and to select appropriate Scripture.

How Jesus Met Life Questions by Elliot is held in reserve as a supplement and occasionally as a "fallback" to stimulate thought.

Some problems are disposed of quite satisfactorily in ten minutes while some have required four or five class periods. This latter type creates much interest in the wards through the week. Inasmuch as transportation equipment is limited it becomes a race to see who goes and who stays. Those who can come generally contribute many worth while ideas to a solution of the problem. We are never concerned with speculative or argumentative subjects but only with vital questions of life, and these in the light of what Jesus taught. Seldom does a college group speak more profoundly upon material or spiritual matters than these young people.

By this method adjustments to immediate hospital surroundings are made and contentment oftentimes supplants restlessness and discouragement. As a Christian philosophy of life begins to take root in searching minds, the whole complexion of life's outlook brightens. Once in the proper frame of mind the doctors find it much easier to minister to physical needs.

GRADUAL EXPANSION

These beginnings have been on a small scale and each development has been a natural sequence. By demonstrating the feasibility of a department of religious education the first milestone has been attained. This has been so successfully proved that funds for expansion are now available. The enlargement of the program will be along the following lines:

- (1) The addition of two teachers to the regular staff—one in the elementary department for a class three to six years, and one for twelve and thirteen-year-olds in the young people's department.
- (2) The employment of an Alumni Superintendent for at least half time service. Of the 4,000 living in Los Angeles who have received care at the Hospital, very few attend any church. This is due largely to their

over-sensitiveness and the failure of the churches to meet their needs.

The Staff dreams of a day not far distant when the religious program shall serve the needs of these young people as effectively as those in the hospital.

A beginning can be made with a visiting superintendent and one or two teachers. This will also make it possible to have an orchestra each Sunday morning.

- (3) Experimentation has proved the advisability of a program in the wards for the benefit of those unable to be moved. The same musical talent can be used in both places during the same hour. One or two experienced workers can gradually open this field. The Hospital Staff is eagerly awaiting developments.



The Place of Music in Religious Education

R. BUCHANAN MORTON

Organist and Director of Music, House of Hope Presbyterian Church, St. Paul, Minnesota

"**M**ORE MUSIC in education and more education in music" was a slogan used some years ago by those interested in advancing the position of music in our public schools. The enthusiastic self-sacrifice and the hard determined work of many supervisors of music in public schools throughout the country, aided by the above slogan or similar ones, produced results. Although it is admitted that the training of supervisors of public school music and the teaching of music in our public schools had not yet attained to what it ought to be, still there is no doubt that very satisfactory progress has been made. The place that music occupies in our secular education is acknowledged and the training of those who do this work has been greatly improved.

"More music in worship and more worship in music" might be suggested as a slogan for those who are interested in the position music should hold in our religious educational program. There are many who deplore the small and unimportant place it holds at present. The Christian faith is, and always has been, a singing faith. Our Lord Himself joined with His disciples in the exercise of this method of worship. "And when they had sung a hymn, they went out into the Mount of Olives." The Psalms and hymns of the church have been dear to the hearts of believers from the very foundation of Christianity. Luther used hymns and chorales to spread the doctrine of the Reformation and it was said that more converts were won to the Protestant cause by the singing of these doctrine-charged hymns than by the sermons and exhortations of the Reformers. Luther, in selecting music for the cho-

rales, did not choose music according to the popular taste of the day but chose the very best music he could find which was suited to his purpose. For that reason the chorale melodies brought forth by the Reformation are still considered one of the highest types of Christian church music.

When we consider the present position of music in religious education, we are bound to admit that that position is uncertain and very, very difficult of determination. That it occupies any acknowledged position at all is doubtful. Music, of course, is used in the worship service of the church school but it seems that little attention is given by the compilers to the musical needs of the worship service. The duty of such compilers is not done when they select suitable hymns, for suitable tunes are also a necessity. A key relationship ought to be maintained between the different musical portions of the service in order to establish a unification of the music. The type of music ought to be considered and the psychological effect of the different numbers ought to be well thought out. Even the fact whether a hymn tune is in the major or minor mode should be given careful consideration, as that may be a determining factor in bringing about the psychological effect desired.

The sources from which we in modern times draw the music of our hymns are four in number: the Plain song music of the medieval church itself, founded upon the ancient Hebrew music of the temple and the music of the ancient Greeks; the music of the chorales of the Reformation period; the old Genevan Psalm tunes along with the Psalm tunes of the Scottish Presbyterian and English

Puritan churches; and the hymn tunes produced by the impetus of the Methodist revival.

There is an increasing interest being manifested on the part of church musicians in the older music of the church. Interest is being taken in the Plain song, in the pre-Reformation music of Palestrina, Vittoria, Anerio, and others, and in the music of Gibbons, Byrd, Farrant, and Tallis of the English Tudor period. This has been brought about largely by the failure of the Mid-Victorians to produce music which had in it any feeling of reverential atmosphere. Stainer, Dykes, Barnby, and Hopkins were prolific writers of church music, part of which fails to satisfy on account of a peculiar and unsuitable subjectivity. A reaction from the somewhat cloying sweetness which pervaded the church music of the Victorian age was inevitable and thus many church musicians are asking why a certain amount of Plain song can not be used in our church school services. Plain song is always sung in unison and is fundamentally melodic in character. There are several splendid examples of it in the New Episcopal Church Hymn Book. The favorite hymn of the delegates to the great Missionary Conference at Edinburgh in 1910 was, "O Come, O Come Emmanuel" which was sung to a Plain song melody.

The chorale tunes of the Reformation are rich in devotional atmosphere. Being somewhat heavier in character than the Plain song melodies they are not as suitable for singing in the lower grades of the church school. They can, however, be used very effectively in the upper grades and in the church preaching service. Sung in unison and somewhat slowly to a good organ accompaniment, they are both uplifting and inspiring. An example of this is the hymn, "Now thank we all our God" and the hymn, "A mighty fortress is our God."

The beautiful Genevan Psalm tunes,

along with the Psalm tunes of Scotland and England, are neglected and even, to a large extent, forgotten by our present-day Protestant churches. These tunes, in my opinion, ought to be sung in a much freer manner than their notation would indicate. The old method of singing these tunes was to double the length of certain notes. A good example of this is the hymn, "Old Hundredth," the tune to which the words, "Praise God from whom all blessings flow" is sung. As sung in most churches today, all the notes of this fine old tune are of the same length with a lengthening of the last note of each line. The older method was to double the first note and the last three notes of each line. This gives considerably more rhythmic variety. The sturdiness and strength of these fine old Psalm tunes reflect the sturdiness and strength of the ideal Christian character.

The hymns composed at the time of the hymn-singing revival brought about by John and Charles Wesley ought not to be neglected. They are of a characteristically fervent nature and the words of Charles Wesley's hymns have called forth some very fine hymn tunes which are both popular and effective.

In order to improve the music in our church schools and churches, good music must be chosen. Hymn tunes that are objective in character have the largest general appeal. Anthems and other parts of the service should be chosen for their suitability to the subject of the sermon or to the day of the Christian year. Again, they should be chosen because of their ecclesiastical character and feel rather than because of their prettiness. As a matter of fact, prettiness has no place in the worship of God for we ought to worship Him in the beauty of holiness. The hymns sung in the church school ought, as a general rule, to be those sung in the preaching service. I think it is a good plan to use the same hymn book for both the higher grades of the church school and for the church. If the church

school is taught and encouraged to sing good hymns well, there will be no question but that the hymns will be well sung in the church worship. Congregational singing, if possible, should be led by a chorus choir. A quartette choir consisting of four professional singers gives the appearance and sets the standard of a concert performance, thus discouraging congregational singing. If the worship music is to be regarded as a part of the religious instruction of the church, a chorus choir is the only means of giving expression to this instruction. Such a choir leading the congregation helps to make the singing of the hymns a greater power and inspiration to all taking part.

To obtain the best results and to secure a unified program for each church, the direction of the music for the church school and for the preaching service ought to be entrusted to one person. Large churches often make the mistake of regarding these two things as unrelated and put the direction of them into the hands of different people. The director of music in a church ought always to be one who has had special training to fit himself to formulate a program for both the preaching service and the church school. A unified program of education in church music should be presented. In the church with which I am connected, we carry on this idea by means of a series of church school choirs. Beginning with the junior department and up through the adult department, we form those who are willing to do musical service for the church into choirs. All these choirs lead up to the Main Choir, a small body of fourteen voices, most of them professional singers. The sum of all these choirs, Junior, Intermediate, Senior, Auxiliary, and Main Choir, is called the Church Choir. We do not think the church school choirs ought to sing only in the church school services and for that reason these choirs on certain occasions appear in the chancel to lead the worship service of the church. The singing of these

massed choirs, along with the Main Choir and under the stimulus of the organ accompaniment, takes a great hold on the imagination, particularly of the younger children. Each choir has its own rehearsal, one each week, with the exception of the Main Choir which has two. This method of administering the music gives to the church a very definite program. From the very start the children learn the music which is generally used in the church preaching service and are thus made to feel that they are part of the leadership of these services. The result of many years' experience has been most encouraging.

In the large churches there should always be a professional director of music on the staff. He ought to work in the closest connection with the minister and the director of religious education or the general superintendent of the church school. In small churches certain combinations of office might be made. For instance, it ought to be possible to combine the office of director of religious education with that of director of music, if the holder were an expert in both subjects. This would be possible only if such changes in the training of directors of religious education and directors of music, as I shall later indicate, were brought about. The same would hold good in regard to the direction in the hands of a good singer or a good organist, provided he had no other training than to sing or play. The music of the church is far too important a thing ever to put into the irresponsible hands of an amateur.

The opportunities for receiving training in music by those wishing to qualify as directors of music in large churches is somewhat limited. There is a similar lack of opportunity for directors of music and ministers to get adequate musical instruction to help them to direct or supervise any extensive program of musical education the church may desire. The work of the best equipped director of

music may be an absolute failure if he finds himself working along with a minister or director of religious education who knows little or nothing of how music can be applied in worship. The training in music given our candidates for the ministry in a great number of our colleges and theological seminaries is unfortunately of a somewhat incomplete nature. It is surprising how few students coming from seminaries know how to select hymns for the services of the church or the church school. It is surprising how few know a good hymn tune from a bad one. The number of ministers and directors of religious education who know enough of church music to administer the music of the church or to conduct or even supervise a choir rehearsal competently must be small. Every candidate for the ministry and every prospective director of religious education ought to be trained to know and appreciate the best in church music, what music is secular and what is sacred, to understand the administration of a choir or a church school orchestra, and to know the latest and best methods of church musical administration.

Music is such an important part of the church worship that why there is not more instruction in that subject given to ministers is a mystery to most people who are in church work and who know what deplorable results are likely to accrue from lack of such training.

The mistake of the theological seminaries in not putting more emphasis on a training in music is duplicated by the music schools and music conservatories in turning out church musicians, singers, organists, and directors of music without any ecclesiastical background whatsoever. Because a person can sing well or play the organ well is no surety that he is fit to do either in church, yet hundreds of music students who have not had the proper attitude toward their work owing to the lack of being trained in that attitude are let loose by the conservatories to act as

song leaders, organists, or directors of music in the churches. Certain music schools have seen this mistake and attempts are being made to rectify it. But such training could be given more profitably in the theological seminaries than in the music schools. The church-musician students ought to be trained alongside of the ministerial students.

The education in music for candidates for the ministry and for church workers generally ought to begin in college. In a great number of the church colleges, there are students who are preparing to enter the ministry or to become directors of religious education. The choice of their college course is naturally governed by the choice of their profession and yet it is rare that music is included as one of the subjects of their course. In most cases the conservatory or music school attached to the college does not give courses for church workers, although they may give excellent music courses for those who intend to follow music as a career. I would suggest that a music course for church workers be given in all church colleges. Such a course could be more or less preparatory for more intensive work to be done later in the seminary or school for religious education and yet be complete in itself. A two-year course in church music could be arranged with history of church music in the first year, and literature of church music (hymns, anthems, oratorios, cantatas, etc.) in the second year. In addition to this, it would be advisable for the student who is musical to do laboratory work in church choirs and church school choirs, in management and conducting of church school orchestras. It would also be advisable, if the student had the time and the inclination, to take a thorough course in harmony and general history of music.

More specialized courses might be given in the theological seminaries and schools of religious education. These courses ought to be so arranged that they could be applicable to non-musical as well

as to musical students. For while it is necessary for a student to be musical in order to take a class in organ playing or harmony, there is no such necessity in the case of a class in musical history or church musical polity. An obligatory course in music covering the three years ought to be given in the seminaries to those intending to become ministers. During the first year, the student might be taught hymnology, the history and meaning of the words of hymns and of the hymn tunes. Every minister ought to have made in his student days a thorough study of the principal hymn books used in the churches of his denomination. The importance of having hymnology adequately taught cannot be overrated. For the second year, I would suggest a semester's course on application of music to public worship and a semester's course on the literature, construction and history of the organ. The former subject can only be taught by an experienced church musician of broad aims and high ideals. All ministers ought to know about the organ for they will meet countless problems in which the organ is involved. In the third year, I would suggest a semester's work in the physiological basis of singing. This course would probably be the same as that given for public speaking and might be made to cover both subjects. For the second semester, a few lectures ought to be given in church musical polity and, for such students as are musical, some instruction in conducting. All this is merely a suggestion of what might be done in this direction and is along the line of what is already being done in several of our seminaries, notably, Union Theological Seminary, Auburn Presbyterian Seminary, and Western Theological Seminary.

Having indicated a music course for ministers, I will now suggest a music course for directors of religious education and church workers in religious education. Such a course would be given along with the other courses to those

students in the seminary or in the school for religious education. In connection with this I include a course in liturgics (two semesters) and shall show later how this same course may be used for church musicians. A course in hymnology (two semesters) the same as is being given to the divinity students, would give them the necessary knowledge of the correct use of hymns. The other subjects I would suggest are: the physiological basis of singing (same as for divinity students); choice of music for the church school (a special subject); elementary choir management and conducting (a special subject, two semesters, musical students only); application of music to worship services (a special subject, one semester); pageantry (to be used also in the course for church musicians, two semesters); and the instruments of the orchestra and the instruments of the church school orchestra (a special subject, one semester). This may appear to be a full course but I do not see one subject in it that a director of religious education could dispense with, although, of course, some are more important than others.

The training of church organists, directors of music, and church singers by the seminaries is also very important. Every seminary ought to consider seriously its duty in this matter and, where a course in church music is being given to the divinity students, give a corresponding course to church musicians. It is my honest belief that every church musician ought to spend at least one year in a theological seminary so that he may obtain a broader outlook for his work. I would suggest for a course in church musicianship: a course in the Bible which would probably need to be a special course as it would of necessity be somewhat elementary; a course in liturgics, the same as was suggested for students of religious education; a course in hymnology, the same as was suggested for divinity students and students of religious

education. Additional subjects might be: the application of music to worship; church choir training and chorus conducting, which would have to be a special subject as the music student would be much further advanced along this line than would be the student of religious education; pageantry, the same as for students of religious education, two semesters.

Organ students should study the physiological basis of singing, while vocal students should study the literature, construction, and history of the organ. We may take it that the music conservatories and schools will see that the organist is quite proficient in the latter subjects

and the vocalist in the former. A few lectures on church musical polity and organization of the church school orchestra would also be very helpful to the church school musician.

To sum up, I would say that what is needed is better music in the churches under the direction of better church musicians. A much better musical education should be given to both ministers and directors of religious education and much better theological education to church musicians. This is the only way in which we can hope that the subject of music can be brought up to the level of the other subjects in the religious educational program.



How I Got My Religion

HENRY N. WIEMAN

Professor of Christian Theology, The University of Chicago

THE autobiographical statements in this article are not trustworthy. They never are. No matter how a man may strive to be honest, his judgments about himself are inevitably warped. Nowhere is this warping so great as in his attempts to tell how his religious convictions arose. For in religion the strongest passions are involved; and a passionate conviction is not easily traced to its sources by him who holds it. Nevertheless, what a man says about himself and his religion may be valuable as raw material from which the truth may be extracted by another, provided the statements are correlated with observations of others, with records and such data.

In what follows I shall do my best to be honest, but I shall be fully aware that all assertions made in the previous paragraph apply quite as much to my statements as to any others. It is hoped that this record may offer some suggestions for religious education.

I

My mother has changed her religious beliefs very radically and is still testing and inquiring at seventy-seven. Despite all the changes her son has undergone in his beliefs, there is no religious estrangement between us. Her beliefs come and go, but her religion is steadfast. All who know her have discerned the invincible propulsion with which she undertakes whatever she thinks of supreme importance. She moves like a force of nature in such matters. It is her religion.

When I was a boy we had long intimate talks in which each tried to express to the other what either most deeply felt and thought. We did not talk about religion particularly, but about anything which at the time seemed to be of chief personal concern. I would come from

those talks with a feeling of exultation, release, and aspiration, as though there was something great to live for.

My parents did not teach me religion. I was never indoctrinated with religious "truths." Although my father was a Presbyterian minister, I never, for example, learned the shorter catechism. I remember once taking the little book with me into the back yard and lying on my stomach on the ground under the work bench with the book before my eyes. I do not remember why I did it, but I suppose I had been led to think that I ought to learn what was in it. But that is about as far as it got. I was never taught religion. But I caught something from my parents by contagion. In time it formulated itself into a religion. At the time it was a dumb aspiration, a passion and a wonder—about what? I did not know, only I discerned the way my mother moved like a force of nature toward her chosen ends of life. I did not think about it, but I felt it.

I was never led to feel that religion was identified with the church. We all went to church, more or less. But I, being the oldest in a family of eight children, often remained at home to take care of the baby. The baby almost always slept and I read poetry—Tennyson, Byron, and, at an earlier age, Longfellow. I remember still the inspiration of those Sunday morning poems. The poems were not religious. I fear my religion has never been religious. We all felt the church was a good business, better than most kinds when it was working properly. The business of keeping the church going is the most religious religion that there is. But it was never the religion of my mother or my father, although he was a clergyman.

II

Since I was never led to identify religion with any particular set of beliefs or institution or program of action, I never felt any religious distress or perplexity when I had to make radical changes in my beliefs and programs. I cannot remember that I ever had any trouble about evolution. When I was fourteen I found Fiske's *Destiny of Man* in my father's meager library. I read it with enthusiasm. I have not looked at it since and probably would find it hopelessly out of date and far removed from anything I now believe. But I do remember it gave me evolution and I have taken this scientific theory as a matter of course ever since.

When I was seventeen I found Spencer's *Synthetic Philosophy* in the college library. I was not yet in college but was attending the preparatory school connected with Occidental College. I lived in the college building away from home, since the family then lived in the San Joaquin valley of California, where no suitable high school was near at hand. So I browsed about in the library a good deal. I do not suppose I understood Spencer very well but it all seemed very acceptable to my adolescent mind. While it changed my beliefs in some measure, I had not the slightest feeling of "losing my religion."

I caught religion as a passion rather than as a specific set of beliefs. So also I caught philosophy. It came to me in the form of idealism, and Josiah Royce was its prophet. Silas Evans and Joseph Ernest McAfee were my great teachers at Park College. Evans taught philosophy and McAfee comparative religions. They opened a new world to me.

For the time, I accepted idealism as the truth. But I did not identify philosophy with idealism any more than I identified religion with the Westminster confession of faith. After the first year or two of enthusiasm for idealism, I began to feel

that it fitted altogether too neatly the traditional beliefs which my religious environment presented to me. I soon began to avoid books on idealism and choose others, somewhat for the same reason that a man who is fighting his taste for intoxicating liquors may avoid a gathering where liquor is drunk. My unreasoned enthusiasm for idealism made me feel the danger of it. I feared that I might be caught between high walls and so be unable to see things as they are from other viewpoints. Perhaps I am reading back into those years much more than was there. I certainly do not mean that I had a deliberately established policy in this matter. It was more an unreasoned impulse to strive for intellectual liberty.

But during my senior year in college, when I was still making the acquaintance of idealism and had not yet begun to fight its allurements, something happened to me. I was sitting in my room some time in the month of April, I think it was, looking out over the Missouri river just after the sun had set. Suddenly, like a bolt from the blue, a new resolve came over me. Up to that time, all through my high school and college years, I had been thoroughly convinced that I wanted to be a journalist. I would start out as a newspaper reporter, so I planned, and in time become a magazine writer. Through all these years I had never for a moment doubted that this would be my career. But now it suddenly came over me that what I wanted to do was to devote my life to the philosophy of religion. The new purpose took hold of me with overwhelming force and satisfaction. I had thought I was perfectly happy with my previous plan. But this new idea seemed to release an urge that had been blocked and I was joyously exuberant over this new plan, so much so that I could not sleep all night.

I can see many influences that were working upon me to produce this result.

My new and ardent interest in philosophy was one of them. My great admiration and affection for my teacher, Silas Evans, was another. The original bent of my nature was probably the strongest factor. But my plans for being a journalist had been so firmly fixed in my mind that these newly developing impulses and the natural urge seem to have been quite entirely unconscious until they suddenly broke forth that evening. Since then I have never doubted for a moment that philosophy of religion was the chief interest of my life.

I went to a theological seminary, not because I ever intended to be a minister, but because I wanted to study religion, and thought I should know it from the inside as it was taught and understood by religious institutions of the day. Also there seemed to be no other school of religion save professional schools and I wanted to study religion. But I was a rebel in the field all through my stay at the seminary of theology. But I found help and inspiration in Professors Arthur Wicher and Thomas Day.

My year in Europe was not of great educational value. At the time, Rudolf Eucken was being widely heralded as a great philosophic interpreter of religion. Since that was my chosen field, I went to Jena to hear him. I found great enthusiasm and an inspiring personality but no clarification of ideas. From there I went to Heidelberg to hear Windelband and Troeltsch. I gave my time chiefly to Windelband. He was clear, a great classifier and systematizer. Everything was set off into its own proper compartment. But I felt his systematizing and classifying was done at the expense of depth and constructiveness. The herculean efforts of Troeltsch to make history yield up the knowledge which man seeks in his religious striving did not awaken any strong response in me. Perhaps I did not understand what he was trying to do. Students from

all the world were then flocking to Berlin to hear Harnack. But I did not go, for the same reason that I did not respond to Troeltsch. I felt then, without much rational justification, and I feel now with what I think is rational justification, that while the study of history is of great importance, it can never do for us what the great historians of the nineteenth, and first years of the twentieth, century seemed to think it could do. It cannot show us how to live, although it may provide invaluable data to be used by one who seeks a better way of life. Therefore I did not seek out either Harnack or Troeltsch to be my guide.

After returning to the United States I spent two and a half years in the ministry because I could not get the position I wanted in teaching. Then I went to Harvard.

The two years at Harvard were the greatest two years of my life up to date. The stimulus and clarification surpassed anything I had ever known. Harvard gave me what I had been dumbly seeking and had not found. Hocking and Perry were the men under whom I did most of my work. I distinguish sharply between the profound insights into the religious way of living, which Hocking reveals, and the system of philosophy in which he clothes them. In the former he is, to my mind, unsurpassed among living men. Perry's clarity was like a great light. The exquisite precision of his statement and the accuracy of his thought cleared away the fog from my own thinking, in so far as it could be cleared away.

III

It will be apparent to any reader that the influences which have shaped me have not been ecclesiastical, but rather quite the opposite. My freedom from ecclesiastical bias has been more a matter of accident and impulse than conscious policy, although there has been some deliberate purpose in my endeavors to keep

free from the pattern that characterizes the mind of the professional promoter of religion.

Professional promoters, that is all paid church workers, often do an exceedingly valuable work. Furthermore, it is impossible to have interest of such vast importance as religion without some institutional expression of it. We must have churchmen just as we must have grocerymen, dairymen, and school teachers. But groceries and milk do not suffer from passing through the hands of professionals. Education probably does, but religion most of all. Religion is like play and love and art. It is difficult to keep the original spirit of it when you become a professional.

The church should serve religion, not dominate it. But historically the church has almost always dominated it. Religion, in order to keep true to itself, must be immeasurably vaster than any single institution, however noble that institution may be. For religion concerns the most pervasive and profound interests of human living, and hence cannot be confined to any institution. That does not mean that there should be no church. But it does mean that the church should serve religious interests of people, not make religious interests serve it. It should never try to mould religion to meet its own requirements. Yet that is precisely what it is constantly doing.

Religion, in one sense, is like baseball or any other form of play or art. The professionals who play in the big leagues render a great service to baseball. Baseball certainly would not pervade our national life as it does, if it were not for these big leagues. But if you want to find the true spirit of baseball in all the glory of a passion you must not go to the big leagues. You must go to the backyard, the sand-lot, the side street, and the school ground. There it is not a profession; it is a passion. When a passion

becomes a profession, it often ceases to be a passion. That is as true of religion as it is of baseball. Among the professionals you find a superb mastery and a great technique, but not so frequently the pure devotion. Perhaps in baseball the passion is not so important, but in religion it is all-important. In religion the passion is everything. A religion that is not passionate, simply is not worth considering. Therefore, I say, we need more sand-lot religion. The professional, whether White Sox or Methodist, controls inordinately our baseball and our religion.

I believe the only effective way in which religion is imparted is through a group of two or three or more where each individual expresses himself most fully in respect to his deepest experiences. But the talk should not ordinarily be about religion. It should not be about religion for the same reason that people at meal time should not be talking about their digestions or even thinking about them.

The reason such a group imparts religion is because in such a group God is operative. The only way any man can become truly religious is by coming into conscious intercourse with God. Any attempt to teach religion is doomed to failure if it means to impart ideas or give a man a set of ideals or a philosophy or anything else than to make him conscious of the objective, existential reality of God. Not ideas about God, but the operative and observable presence of God can alone make a man religious. Where a group gets into the right kind of relation, an interaction gets under way between the members of the group which carries highest possibilities of value. It is the kind of interaction which communalizes experience. What carries highest possibilities of value is God.

I think I got religion that way in conversation with my mother, *because we did not talk about religion.*

Back of the Argument

HAROLD SAXE TUTTLE

Professor of Educational Sociology, University of Oregon

NOT ALL discussions of religious differences are controversial. Enough conflict persists to disturb the minds of many, but an encouraging and apparently an increasing amount of discussions seeks rather to find common ground than to dislodge opponents from their position.

It is heartening to find advocates of widely divergent views who face their disagreements with the deliberate purpose and promise to keep their temper. To some groups, indeed, let it be told with joy, the very ground of controversy is a secondary concern; the spirit of friendship and co-operation is primary to any conclusion they may reach. Could such a spirit wholly dominate theological thinking, what a happy day for religion would dawn! The emergence of a victorious religion awaits the practical discovery of the supremacy of love over truth.

A growing understanding of the nature of religion enforces this position. A psychological analysis of religion may well set controversy in a distinctly new light; at least it need arouse no fear. For religion has not been reduced to a few short chapters of primitive history nor been simplified into wishful thinking and effective auto-suggestion, in spite of glib assertions to that effect. However, we need no longer hold religion to be incapable of description merely because it is incapable of explanation. In the light of our knowledge of mental functions three aspects of religion are clearly discernible. Such a descriptive analysis should help to show the relation of these aspects to one another and to the total, and to locate the field of controversy with reference to that total. The three aspects of religion may be crudely classified as mystical, ethical, and intellectual.

THREE ASPECTS OF RELIGION

(1) Worship is the word most commonly used to describe the first of these aspects. In terms of mental life worship includes all attitudes of reverence,—the sense of fellowship with the Universe. It has to do with the affective side of consciousness. The word mystical is not here used as implying that intellectual concepts can be acquired other than through the avenue of the senses. It does not involve what is claimed by some mystics,—the gaining of knowledge by direct revelation and impartation. It refers rather to the distinction between the affective states which constitute the basic religious consciousness, and the two secondary aspects commonly included in religion; viz., those conduct reactions which constitute ethical living, and those intellectual concepts by which experiences are interpreted and organized.

The word "affective" rather than "emotional" has been used because the latter word has been so closely associated with abnormal, unwholesome expression commonly spoken of as emotionalism. The difference between normal affective states and emotionalism, whether connected with religion or any other aspect of life, is as profound as the difference between appreciation of humor and hysteria. Scientific psychology has definitely established a distinction between the two. The feelings or affective states do not appear to be limited to specific nerve pathways. They cannot be localized. They form a basis for appreciation of values.

Emotion involves a certain complex of sensations caused by disturbances of glands and the circulatory system. It is true that the feelings can be stimulated to the point of emotion. But the elevated feelings which we call reverence, the at-

titudes we describe as worship, the experiences we designate as mystical, are normally free from any unwholesome disturbance to which the word emotional is legitimately attached. It is a misfortune for both education and religion, and indeed for all aspects of normal human experience, that the word emotional has come to be used all but universally in referring to affective states. We face the paradox of describing as emotional those states in which emotion is not present.

This affective phase of religious experience constitutes its basic nature. It is the element most universally found in religious experience at all levels. It represents an attitude of mind, an appreciation of values. There is deep penetration in Harold Hoefding's epigram, "religion is one's scale of values." Values are always subjective. To be sure, they must be attached to objective experiences, but the value is not in the object; it is in the consciousness of the one who contemplates the object. Religious experience is an experience of feeling values.

Two important outcomes flow from religious experiences of this mystic sort. The first represents attitudes toward life. Such phrases as "peace of mind," "joy," "hope," "security," "poise," "serenity," "power,"—all represent the integration of feelings. They are the permanent tendencies growing out of religious experience. These mental states are of significance themselves in terms of the satisfaction they yield. The modern movement in the field of mental health indicates that life is of the essence of our mental states, and that just to be joyous and hopeful and serene is an end altogether worthy in itself. Even conduct, in the final analysis, has significance only because it reacts upon the state of mind of oneself and others.

A second outcome of subjective religious experience is the power of the feelings to attach to every part of the total experience. Feelings have a tendency to claim possession of whatever seems to

belong to the total situation which arouses them. The result of this subtle process is that any forms of conduct that are attached by suggestion or imitation to religious experience acquire all the value of the experience itself. Indeed they become a part of religion. Nothing determines adjustments so profoundly as do attitudes toward life. There is no controversy as to which most surely threatens crime or suicide—a state of elation or of depression. There is no question as to the relative dynamic state of one who feels joy and hope as compared with one who is hopeless and sad. The psalmist was a sound psychologist who wrote "the joy of the Lord is your strength"; for joy is always strength. Attitudes are potential acts.

Again those words and phrases which arouse feelings of reverence acquire permanent sanctity in themselves. Whatever music is associated with worship acquires seemingly intrinsic value. Whatever places are associated with high feelings become sacred. Finally, any intellectual concepts, any explanations of the church, any theories regarding the Bible, any statements of belief, any forms of dogma, in short, any intellectual explanations which are directly associated with deep religious feelings acquire all the value which those feelings involve. The affective life tends to unify, to integrate, all experiences which come within its range. It is for this reason that the subjective aspect is basic to all others. It is this fact that makes religion dynamic. Because of this religion is the most powerful motive in human conduct.

(2) The second aspect of religion has been designated as ethical. This aspect of life has to do with choices and behavior. In a world of people the conduct of each becomes a vital concern of all. Human society early developed certain standards of conduct which it enforced upon all its members. When thought of in terms of established standards these norms of behavior are commonly referred to as

morals. When thought of in terms of their value to society they are referred to as ethical. In Western Christianity, as indeed in some degree in other religions, certain ethical standards are looked upon as an integral, inseparable part of religion. To some, indeed, they are the sole content of religion.

When one who professes religion performs an unethical act the first exclamation of others is to the effect that he is inconsistent. Bad policies of prominent men who have been identified with churches have come in for sharp criticism as out of harmony with their religious professions. So thoroughly is conduct associated with the Christian religion that it is all but impossible to separate the two in our thinking. Indeed, in that respect the purpose of the founder of Christianity has been realized, however poor may be the practice of those who hold ethics and religion identical. The profound significance of the teaching of Jesus lies in the all but miraculous success with which he brought about the identification of ethical ideals with the worship of God.

Historically, however, ethics and religion have not always been identified. Tribal codes of conduct have been built up side by side with, but untouched by, ritualism. In primitive times worship was quite completely isolated from conduct. One who cares to trace the movement by which the two were united may see their converging pathways traced in vivid color in the records of Hebrew religion. The prophet Amos perhaps had more to do in welding conduct and religion together than any man in the human race who preceded him. Certainly the prophets of the eighth century B. C. felt no less keen a sense of the separation of religion and conduct than of the necessity of their union. Their final achievement remains a permanent contribution to all Christendom. The ethical elements in other religions in so far as they have become identified with religious experience

have undergone a similar process.

No moral code, however, has been fixed and permanent. Ethical standards have changed within the very body of the religion of which they have come to be a part. But whatever the change of code, religious experience continues as the basic motive of conduct. Each new discovery of social worth in any form of conduct, each new ray of light on a social problem, each new insight into moral values comes to be motivated by the full force of the religious experience to which it is attached.

(3) The third aspect of religion is intellectual. The human mind insists upon describing and explaining whatever it has experienced. It has become clear that meaning can only follow experience, never precede it; but until experience is organized into one's total system of thought or a fairly large segment of it, the mind remains perplexed, discontented, constantly searching for explanations. This quality of the mind, it is needless to assert, is highly desirable. It is the basis of all the intellectual achievements of the race. Science could otherwise never have developed. The complex problems of a highly organized civilization could otherwise never be solved.

It is but natural that religious experiences, like all others, should stimulate a search for the explanation of their meaning. The very search for explanations, since it is only for its achieved experiences that the mind seeks explanations, points to the reality of religious experiences. Only that which has come into consciousness creates perplexity. So that religious perplexity and the explanations it inspires, whether true or false, partial or adequate, imply a ground of reality back of the perplexity.

THE SOURCE OF CONTROVERSY

Out of this tendency to explain religious experience theology arises, dogmas develop. The point of primary importance is that these explanations are sequences

of the experience, not the experience itself. The high value which beliefs acquire is explained in part by the nature of the affective life already mentioned. In their origin and their continued propagation these beliefs are associated with religious experience; they thus take on all the emotional values of the experience itself. So fully do the explanations of experience merge with the satisfying experiences themselves and so completely are the feelings attached to these explanations that it is all but impossible to keep the attention focused upon the real source of value. To those who give attention to theology the statements of creed acquire identical value with the sense of communion with God. Any attack upon them is tantamount to an attack upon the total of religion.

Yet their essential distinction is evident in that no explanation or set of explanations remains fixed. As human understanding broadens new light is thrown upon the nature of religious experience. Explanations are revised, theology changes, beliefs are modified. At each stage he who asserts the need of change in explanation is branded as a heretic. When the truth in his revised explanation is more clearly seen, his successors crystallize his former heresy into the new theology. The following generation canonizes the heretic, and to the theology they have acquired attaches the same intense feeling of value that their grandfathers had attached to the theology which theirs replaces. Thus by association beliefs acquire essentially the full sanctity which the subjective experiences possess. The essence of tolerance is the ability to distinguish between human values and judgments regarding them.

This explanation of the tendency toward intolerance needs one further word of comment. Current notions of the nature of knowledge have increased the tendency to identify truth with its object. Experiences are associated with words; words become the symbols of sys-

tems of adjustments, abstracted from the color and detail of particular experiences; then these abstract symbols are related in more or less universal terms. These expressed relationships are called "truth." When thus simplified and condensed, explanations of experience can, with maximum ease, absorb the full emotional value of the adjustments themselves. When several adjustments are pressed into a single concept, the values of all tend to become cumulative in the single concept. When these values run high, as in religious experience, the associated concept becomes highly emotionalized. "Truth" becomes precious. It is particularly difficult to maintain distinctions between the experiences and the "truth" in which they are expressed. Tolerance now becomes a rare art.

Not the relationship between symbols but the adjustment they symbolize is the real source of exaltation and the proper object of concern. When the word truth is used, it is in reality, though quite unconsciously, a substitution of a symbol for the thing symbolized. The mental process is not "believing truth" but "believing in the adjustments" of which truth is an accepted description or explanation.

In its literal sense truth is the mental image of the way adjustments were made. When these are reweaved into explanations they lose the right to be defended; for life values no longer remain in them.

Tolerance could more easily be maintained if the real motive for prizing truth could be clearly and constantly kept in mind. That motive lies in the experiences which have proved of worth. Such a way of life as gave rise to these high joys is entitled to staunch defense. But a way of life is something to be "believed in" rather than believed. The source of explanations (whether they be sound or fallacious) is always the object of an attitude rather than a syllogism. Not a dogma but a way of life is the actual object of approval.

The weakness of the fundamentalist

argument is not that it is in conflict with the modernist argument; and the fallacy of the modernist is not in his disagreement with the fundamentalist. The basic fallacy of both is one. *Both are seeking to find truth in intellectual explanations* of experiences which precede and underlie and stimulate those explanations. Any contender who permits his attention to be distracted from the values of religion in joy and power and in ethical conduct, to intellectual maneuvers which the human mind cannot quite bring itself to forego has at the start been defeated in his debate.

Even though the modernist could prove that he had discovered explanations precise, adequate, accurate, he would still not have discovered the truth. He would have at best statements about religion which removed the perplexity of the intellect. Only in worship and ethical conduct themselves do the values lie which can give any point to the explanations.

The situation might be reversed without any essential change of comment. Even though the fundamentalist's statements were final explanations without fault, they would not constitute the truth. They might be objects *about* which one could believe, but they could never be experiences which one could "believe in." Right adjustment is a matter of values.

Back of the religious argument, then, is the subtle law of association according to which emotions awakened by any experience tend to spread into all that becomes a part of that experience. Religious experience and its deep current of affection tend to invest both the ethical and the intellectual accompaniments with rich value. The ethical proves so highly valuable to society that no quarrel ensues. But the intellectual reveals no such intrinsic value. Its greatest service is rendered when it is kept detached from the emotional field of mystic experiences and left to function merely as a means of releasing intellectual tension. If we could but focus our attention on the eternal

source of value which underlies the fleeting procession of beliefs, how clearly would life be enriched, not for the believer alone but for society! If this emphasis on values could be maintained by all who believe in the gospel of Christ, it would not do away with intellectual discussion, but it would change battle lines into seminars and transform a struggle for victory at the expense of another's defeat into a great co-operative undertaking for mutual advancement. Religion can hope for little power so long as intellectual conclusions are treated as paramount.

FUTURE LEADERSHIP

The problem of religious controversy has exceptional significance in an age of popular education. The rapid increase of attendance in institutions of higher learning means that the currents of thought will be largely determined by men and women with college training. While the emphasis within the colleges is largely to blame for the over-intellectualizing of our emerging civilization, the situation is not changed by the mere locating of the blame. College students are losing their faith in religious institutions because of division and controversy. The tragedy is that these institutions are seeking to defend themselves against failure by intensified efforts to enforce their dogmas.

When theology, long sacred, is attacked in the light of modern knowledge, the church might well reply with a casual gesture: "Very well, explain it as you will. Explanations are not basic; theologies may change. The emphasis belongs on ideals. Civilization cannot be saved without noble ethical conduct; and life is not satisfying without the hope and poise that come through worship alone."

To rest its case on explanations, even though designated as Truth, spelled with a capital letter, is to invite and practically to assure defeat; indeed a double defeat, for the students whose intellects

cannot find satisfaction in age-worn phrases and points of view (whether they be correct or not) lose also the values which religion might hold for them; and the church can scarcely deny responsibility for having weakened their grip on those values in the very emphasis by which it sought to save them. For most students, when they reject a theology that seems to them inadequate, reject also religion as such, and thus lose mental poise and power. They lose also the motivation of worthy conduct and the satisfactions of altruistic living.

Were the church, on the other hand, to concentrate its whole energy and skill on cultivating and satisfying the mystic life and inspiring the ethical ideals of human-

ity, it would not lose at any level and would soon remove occasion for the divisions that now weaken it and the misunderstandings that defeat it.

When anyone in the name of religion begins a heated argument or makes an attack upon the beliefs of another it is not concession but consummate strategy, as well as genuine Christianity, to reply, "It matters little which of us is correct; it matters supremely that we both have a source of joy and power which makes life rich and satisfying and dynamic, and we have an ideal which calls us to high resolve and noble deeds. On these let us unite, content each with his own partial understanding of how God works out His purposes."



The Modern God Idea

BARNETT R. BRICKNER

Rabbi, Euclid Avenue Temple, Cleveland, Ohio

I AM a liberal rabbi addressing myself for the greater part of this brief paper to religious liberals for whom the popular God idea, as expressed in traditional theism, has become unsatisfactory and who seek to inspire the young people under their spiritual leadership with a fresher and richer conception of God, one that will grow upon them and abide with them as they mature in soul and intellect. It has long been patent to liberal ministers and rabbis that the God idea fostered even in their own religious schools clashes powerfully with the child's advancing thought in later years. We know that the conflict between intellect and traditional belief ultimately works disaster for religion itself. The religious school of the liberal congregation must not indulge in evasion and cannot depend upon a vague hope that infantile notions will gracefully be outgrown in later life.

If we wish our children to believe in God and develop into religious personalities, we must be prepared to share with them such affirmations and doubts as we honestly hold about traditional theism, assuming, of course, that they are mentally right for such candor and, above all, we should impart to them a vital God idea in which we actually believe and which is the result of our earnest seeking after religious truth in a world of changing conception. "The seal of God is Truth" say the Jewish sages. What concerns me vitally is to have a faith that will function for me and by which I can live, rather than one that needs to live through me.

To him who is acquainted with the development of Jewish religious thought, the idea of bringing the God conception into consonance with the thought of the

age will not appear as a heretical process. He will be aware of the fact that among the Jewish prophets and philosophers the God idea, far from being a fixed concept, was always remarkably fluid; in fact, throughout Jewish history various conceptions of God existed side by side without noticeable damage to the practice of Judaism. Witness the myriad priestly and prophetic conceptions of God in the "Old Testament" or the varied names for him to be found in Jewish literature—Jehovah, Elohim, Shekina, Memra, Makom, Logos, Rachmana. Each one of these names is indicative of a different God conception. Maimonides and Ibn Daud, who were among the leading Jewish philosophers during the Middle Ages, held fundamentally different conceptions of God, though in the practice of Judaism they differed only in some legal minutiae. And so it has been throughout Jewish life and thought.

Particularly because I am a liberal rabbi I feel that the school of Judaism-Reform, to which I belong, and which is committed to the principle of development, is under an intellectual obligation to keep the Jewish faith progressive. When Jewish theology becomes static—orthodox—then not only is Judaism in jeopardy, but the very survival of the Jewish people itself is thereby threatened. The Jews survived as a people and were not converted into a "church" because within the framework of their peoplehood they kept alive the sturdy principle of development and of freedom in matters touching faith.

Edmund Fleg hits it off very characteristically in his beautiful little essay entitled "Why I Am a Jew" when he says "I am a Jew because the faith of Israel

demands no abnegation of my mind. I am a Jew because for Israel the world is not yet finished. Men will complete it."

May I add that I am a Jew because for Israel the God idea is not yet finished. Men are still creating it.

As a religious liberal then, what does God mean to me, and how do I arrive at my God idea?

A liberal accepts the scientific method and outlook as the only approach to truth, alike in the field of natural phenomenon as in the domain of the spiritual world.

In modern thought we have reversed the ancient process of finding truth. Formerly, truth was regarded as something given, as something coming from the mind of God and of eternity, and handed down to man and to time.

Now the process of finding truth is through discovery by the intellect of man.

The religious liberal appreciates, however, that it is fallacious to justify one's God idea solely on the basis of this or that scientific theory. He knows something about the high mortality rate of scientific theories. The liberal's God idea is not based upon a pet hypothesis in biology or in physics, but is rather the outgrowth of the same scientific methodology employed by the physicists and the biologists. His God idea is therefore not something fixed, but tentative, as is any theory in the scientific field. In a world of changing conceptions and relativity, the idea of a fixed and finished and set God idea, the same from the beginning of time, runs contrary to the modern scientific spirit. The quest of God like the quest for truth is perpetual.

Whatever we know and can know about God has come to us and must continue to come to us by what we designate in modern philosophical and scientific parlance under the term "experience" and not through revelation. If we are true to the scientific outlook, even as religionists, we are bound by the proposition that there is nothing which comes to us as knowledge

that passes the sphere of experience.

Though I stress experience as the source of religious insight and truth, I do not want to be understood as stating that the universe has ceased to be mysterious and that the scientists have penetrated all mystery: First, because this does not happen to be true, and secondly, because I realize how essential it is for those of us who are liberals, who stress the socialized aspect of religion, and who keep our eyes fixed on scientific knowledge, not to forget to provide for another side of man's nature in addition to his rationalistic side. On the contrary, we dare not neglect to provide in our reconstruction of faith for a "sense of mystery"—"a feeling of reverence"—"the will to self-surrender"—call it as you may, which the religion of our fathers so beautifully incorporated.

The movement for the reconstruction of religion I believe to be the most vital and hopeful tendency in contemporary life. Therefore, we must not let it fall by being short-sighted on the side of mysticism.

I feel that I must make clear, too, that by the term "experience" I do not mean simply the knowledge which comes to us by contact with the outside material world. Experience can be both active and passive, outward and inward, and both types of experiences are valid, each in its respective field. The biologist looking through his microscope at a stained glass slide and recording and classifying his observation—the astronomer peering through his telescope and charting "the ways of the stars in their heavenly courses"—these workers in the physical sciences touch experience in one way.

The poet and the composer, the artist and the saint, who see visions and dream dreams, whose inspiration is recorded in literature, music, the arts, and in religious literature, they too have had profound experience that is valid for the human

race, but it is experience of a different order.

Professor Eddington contributes an enlightening remark in this connection. He writes:

The seeker who pursues significance and values is often compared unfavorably with the scientist who pursues atoms and electrons. The plain matter-of-fact person is disposed to think that the former is wandering amid shadows and illusions, whilst the latter is coming to grip with reality. But it is this matter-of-fact person who is mistaken. It is the scientist, and not the poet, or the seer, who is wandering amid shadow and illusions, for it is consciousness alone that can determine the validity of its convictions.

It is what we feel that is alone competent to guide and keep us amid the confusions of physical sensation and reaction. Not our sensitivity to sense impressions, but the reaching out of a spirit from its isolation to something beyond. A response to beauty and nature and art, an inner light of conviction and guidance—that is what we know; that is reality.

Having defined what I imply by the liberal approach to religious truth, I proceed now to indicate how I build up my God idea.

Let us start by positing this fundamental query.

Of what does human life consist and of what forces is it the product? Human beings do not live in a vacuum, but in a world, and human life consists in the projection of certain values, and in the fashioning of our lives in loyalty to them. To experience life's values, we must constantly make adjustments among ourselves to one another and to our total environment. Some of these life values which we experience as a result of this interaction are more important to us than others. The fundamental values we experience are a sense that the universe is not hostile or even indifferent to us, and a feeling of security, of well being. As we rise in the scale of values we experience a sense of life's increasing richness, its holiness. But these very values—the sense of goodness, truth, and beauty, as Plato postulated them, or Kedushah, Holiness, as Moses and the Hebrew Prophets formulated them, "Holy Shalt Thou Be,

for the Lord thy God is Holy"—these values are themselves borne from their interaction of our human nature with that which is the very nature and essence of the universe in which we live and of which we are a part.

To what mode of behavior in the environing world must we adjust ourselves in order to possess the highest values of which life is capable?

The answer which the modern religious philosopher gives is: That whatever the mode of behavior in the cosmos may be, *that* in it, upon which we depend, and to which we react, that gives us a sense of security, of well-being, and the increasing richness and worthwhileness of life which we seek—that is God. That something may be either completely known to us or simply sensed. It may be either singular or plural, personal or impersonal, a someone or a something. (To put it in still other words, God is that someone or something in the universe and in us which renders both the individual and his world significant, worth while, holy, and which, when he relates himself to it, elicits from him the highest kind of thinking, the deepest kind of feeling, and the noblest kind of living.)

This adjustment between the individual and his world, which produces his awareness of God, is not something instinctive alone. It is something cultivated, for it can be frustrated. It comes only when the individual consciously and deliberately attunes his own mode of thinking and living to that which is the very nature of the universe.

I, as a Jew, find that the concept of Kedushah,—Holiness—is the analogue of the modern conception of God. The Idea of Holiness personified was God, as the Jewish prophets and sages conceived Him. To them the experience of the worthwhileness of life as an end in itself was as ultimate as the experience of Beauty, Truth and Goodness was to the Greeks.

Modern thought holds further that we cannot find this God by abstract logic. He can only be experienced through concrete living. Beginning with the highest values which our hearts long to possess, we seek experimentally to adjust ourselves to our environment so as to secure these values. It is a process of through man to God. Let this not be confused with humanism, which stops abruptly with man and is agnostic about God. My way of thinking follows through man to God. Morality becomes from this point of view the very heart of religion, and God becomes the sanction, source, and the authority for the moral life.

In a sense, then, we are leaning toward an understanding of religion which makes it the outgrowth of man's deepest experience, namely, his attempt to identify himself with his world. It is man's inner consciousness of his spiritual life reaching forth into the world to interpret its values, discover its ends, fulfill its ideals in the light of its own reality, and seeking its worthwhileness.

In this sense, religion becomes identical with life—the universal life force—the *élan vital* which "concretizes" (to use Professor Whitehead's phrase) in terms of the world as we know it—natural and spiritual. It is spirit rolling through all things, come at last to spiritual consciousness and purpose in the human soul.

This conception of God is the logical outcome of modern philosophy and science.

The older theism was always confronted with many unanswerable riddles. Among them was the puzzling question that the theists have never satisfactorily answered, "how a God who is all goodness could create a world in which evil exists to the point of even threatening God himself." Especially difficult and irreconcilable was the problem "how a God who is pure spirit could have created a world of matter from which because of its very nature God must be divorced." Philosophers from Aristotle to this day

have struggled in an attempt to reconcile this dichotomy. In medieval Jewish philosophy Maimonides who was an Aristotelian and a dualist struggled unsuccessfully in an attempt to reconcile the *creato ex nihil* of Genesis with his dualism.

Modern philosophy, however, which is idealistic in character with its emphasis on "meaning and value" rather than on "facts," and modern science, especially the recent trends in physics which reduce all matter to spirit and everything to mind, have both come as a powerful ally to religion.

I have become in my own philosophical thinking a thoroughgoing idealist, which is, I venture to say, the only possible philosopher for one who is a religionist.

The corner has been turned. Modern physics, instead of leading to skepticism and to materialism and a mechanistic conception of the universe as it did in the last century, is now heading to the renaissance of religious conviction.

Few people, for instance, realize what a revolutionary effect the discovery of radium played in overthrowing materialism and mechanism. The speck of radium, isolated by the Curies, sufficed to obliterate the barrier that separated matter from energy and opened up the hitherto sealed atom to the astonished eyes of physicists. Suddenly man discovered himself as a kind of average-sized unit between the two infinities—the vast solar system of the sun and planets and the minute solar system of the atom.

Here was the filter of the intellect cleaned by Descartes, purified by Kant, and set by Henry Poincare, on the three pinpoints of certitude. Here was the filter of reason, letting through the most perfect and gorgeous of dreams. Matter, a painted veil, vanished away at the penetrating gaze of science, and in its stead a firmament of solar systems, as awe-inspiring in their infinite smallness as is the Milky Way and its infinite vastness, is revealed, not to the wild imagination of the

poet but to the sober and cold judgment of the physicist.

For me, then, it is clear that not only the scientific method, but the content of modern philosophy and science makes God an intellectual and spiritual necessity. The question now is: What is this God like, and whither will He lead?

When I think of God, I conceive of Him in terms of mind, of spirit. He is for me the expression and synthesis of the vital life force, in terms of all the laws and stable principles, all the permanent form and order of the world. I find Him in the quiet testimony of truth, beauty, love, goodness, peace, joy, self-sacrifice and consecration which point to another kind of world within the one we see and touch—a world of Spirit, of Intelligence, of Order, of Organizing Power.

God is for me the Spirit of Life, moving through order to the fulfillment of some purpose though as yet we may not be quite certain what that purpose is. God is for me more the goal toward which we move than the source from which we spring. In the light of the theory of emergent evolution, He is the spirit of life in the process of unfolding, evolving from unconsciousness to consciousness, from instinct to reason, from chaos to order, full of yet uncomprehended possibilities, but fulfilling itself in the creatively evolutionary process of the world. The testimony of God's evolution I find in the spiritual unfolding of mankind from a protozoan to a Plato.

This conception of God, in some respects, reflects the older Jewish idea of God as an exemplar of all the moral virtues. According to Jewish ethics we are enjoined to link ourselves to God, *v'atem hadvekim*. For all that man is, God is; all the vision and all the idealism, the impulse for the better and higher life, all the aspiration in the human breast, the heroism that is simply the courage and the faith to hold on to life one minute longer, because one perceives in it a sense of worthwhileness and believes

in its improbability; all of this spiritual nature in man is a "concretization" of that life force which is cosmic in the universe, and which builds toward personality.

For even as these qualities constitute the soul of the individual and make him unique when compared to all other living creatures, so I believe that regnant in the universe are those spiritual forces which take shape and are formulated in terms of men's values and ideals as man relates himself to the Soul in the universe, which I call God.

Now, if you want to designate what I call the soul of the universe and God in terms of personality, then you may do so, being cognizant constantly that what you are speaking about is simply mind, idea, soul, which is, in reality, known only to us in qualitative terms, not as something finished, set, pattern-like in its nature, but something fluid, living, developing, that is in us because it is in the universe.

I do not find it objectionable to have God formulated in terms of personality, because personality is the highest expression of the functioning of the universe. But when we speak of God in personal terms, as sometimes even the most vigorously intellectual among us do, let us be cognizant that it happens not when we are rational, but usually when we are under the stress of some overwhelming and emotional strain. For when we are intellectual and formulating the God idea in religio-philosophical terms, we are careful not to permit our language to over-reach our logical formulations. Then God is conceived of as idea—mind—in abstract terms. But when we are overcome by some deep emotional experience and we refer to God as Father, as friend, as helper, when we turn to Him because there is no one else to turn to, and we stretch out our hands and invoke His help, then we ought to know that the language we are using is poetry, so much imagery, and nothing else.

The question will be asked me "How can I pray to such a God?" My answer is "that I pray very devoutly, even though for me prayer has ceased to be theological. It is not *Tephillah* (petition) but *Tehillah* (adoration). Anyone who makes a careful study of the Jewish prayer books will realize that in the main the Jewish prayers have been of the latter rather than of the former type. For me, prayer has become meditation upon the best we know, communion with the noblest that the human mind is able to comprehend, and reaching out from what we are to what we yearn spiritually to become. In my prayers I do not barter with God, or seek to persuade Him to do anything. I rather essay to persuade myself and those whom I can lead in prayer to cultivate spiritual kinship with the highest in life which the world tempts us, all too often, to forget. The purpose of prayer as I see it is not to change the will of God, but to make us fulfill it. This is prayer viewed from the viewpoint of its psychological and social significance.

The reason so many people do not pray, I find, is the same as the reason why so many people have given up their ardent belief in a personal God and all the other orthodoxies. It is not that they do not have a need for God or are not prayerful. They feel rather the futility of the older conception of prayer as petition, and God as "listening ear." Even though they may still formally remain attached to the synagogue and church, they nevertheless indict these institutions for their failure to grow and keep pace with the expanding conceptions of God and prayer.

Nothing is more essential in these days of religious unrest than for religious liberals to express in a literary way their point of view, which is not only radically different from the fundamentalists, but is at variance with the point of view and the emphasis of the secular humanists. People are demanding to know what genuine religious liberals—not those who are

simply pouring new wine into old bottles—mean when they speak about God and prayer and immortality and the soul and free will. Unfortunately, the religious liberals in the various denominations are as yet unorganized, and in the main inarticulate in a literary way, but the time has come for them to band themselves together and to formulate clearly that to which they have given so much thinking.

Whenever this formulation comes and it should come soon, it must translate itself in terms of religious worship and, what is even more important, such a reconstruction of theology must precede the reorganization of the curriculum of our liberal religious schools and the training of its teachers.

I wish in closing this paper to indicate some of the pedagogic implications of what I have been saying above.

First, the dualism that is now in vogue between the pulpit utterances of the religious liberal and that which is taught as religious truth in his religious school must be abolished. The instruction in religion imparted in such a school must be brought into conformity with the pulpit's new theology. I have personally had frequent complaints from progressively-minded parents in my own congregation, many of them college trained people, because they have become conscious of this dualism. The things which the children bring home from Sunday school turn out to be at variance with what the parents have heard me utter from the pulpit. Liberal ministers have not yet reduced their theology to writing beyond the sermon stage. They have not begun to rewrite the textbooks for the Sunday schools or to train their teachers. The result is that the older textbooks which inculcate ideas that the children will have to unlearn are still in use and the teachers go about their teaching in the sweet old way.

Secondly, there is a paradox about all religious instruction. On the one hand traditional theology presents a ready made and finished system to be trans-

mitted to the child from the kindergarten through graduation. It is graded in terms of chronological development. On the other hand modern pedagogy insists on presenting material that is graded psychologically in terms of the range of the child's experience. It insists that the child learns best not by listening in and memorizing tests but through experimentation and through doing—activity. All of us know how futile it is to try to spoon-feed theology to children.

The principal trouble with the theological method is that it brings up children to accept beliefs rather than to question and to work out their religious conceptions. The old method evades difficulties and glosses over theological problems promising that they will become clear in later years, whereas the whole insistence of modern pedagogy is to invoke the initiative of the child and to call into play its critical judgment. To teach the child to think is more important than to teach him to believe. Liberals in religion must reconstruct their religious schools along these lines.

Thirdly, if I had my way, God would never be taught as a theological conception. My idea is to lead children to a knowledge of God through teaching of ideals that can be brought within the range of their experience and which grow out of their daily lives.

I would list these ideals and then grade them according to the psychological levels of the different age grades of the children. I would bring to bear in the support of these ideals that which is best in the literature of the Bible, the Talmud, and the literatures and folklore of all peoples, ancient and modern.

And as the child develops he would become aware of the urge to progress which has been at work in the human race and more especially in the lives of its best spirits. He would then come to think of God as that force in life which makes life purposeful, worth while, holy. When

he gets along to the place where he can grasp the unity of all nature and see the inner power working through and in all of life, then he has reached the place where he can understand something of what we mean by God.

Fourthly, we must give up teaching the Bible in chronological order and as a source book out of which to quarry our theological beliefs. Instead we must teach the Bible as inspirational literature. We must present it as a record of the spiritual experiences of a great race. This implies instruction that will take cognizance of biblical science. I for one am weary of seeing teachers who are poor preachers using the biblical stories as texts for their moral lessons. I would rather hear the children read the Book of Books for the sake of the spiritual joy that comes from hearing the cadences of its lovely sentences. I would rather watch then ask embarrassing questions about the Bible stories, than to see it converted into a manual of moral texts. Unless we can teach the Bible so that it becomes a book of great religious insight to which people will turn for consolation when in despair, for inspiration when on the wing of a great undertaking, then it is just as well that we should not teach it at all.

Fifthly, I should very much like to see our service of worship for children reconstructed. All too frequently it is simply a reproduction on a smaller scale of the stiltedness of the adult service. Too much of the vocabulary, especially in the hymns, is anthropomorphic.

Above all, let us strive in our contact with young people in the religious school to be unto them friendly guides approaching them in the spirit of ethical affection. Let us work with them in a common endeavor, seeking to develop those finer qualities in human nature that aid men in facing the emergencies of life with strength and with courage, with faith and with hope.

Delinquency Areas: Another Viewpoint

W. RYLAND BOORMAN

Director of Program and Research, Chicago Boys Clubs

PERSONS who are concerned with the serious nature of juvenile delinquency realize that most of the current scientific data emphasize the social and economic conditions which surround boys in the congested sections of our American cities as the most significant contributing cause. Studies propounding this viewpoint have been made by such students in the field as E. W. Burgess, Clifford Shaw, T. Earl Sullenger, Harry M. Shulman, Frederic M. Thrasher, and others. The general conclusion of these studies on delinquency areas suggests that "While many of the boys in these areas do not become delinquent, it is quite certain that the number actually engaged in delinquency is much greater than is indicated by our rates for police arrests or appearances in juvenile court."

The old theories of original sin and weak heredity as the basic causes for delinquency have given way to such explanations as bad housing, poverty, family disorganization, gangs, and adult vice which abound in those sections of the city characterized by an industrial setting. The results of social research point to the slum areas as the breeding places of crime, both juvenile and adult.

Likewise, sight-seers who make brief visits to these congested areas of New York, Boston, Detroit, Chicago, St. Louis, or Seattle exclaim with one accord, "Is it any wonder that these boys grow up to be criminals, racketeers, or bums? What else could be expected under such social conditions?"

It is important to recognize how the scientific data on delinquency areas have unintentionally capitalized a strong prejudice which has long existed in the popular

mind against these poor city neighborhoods and the people who live there. When the Chicago judge learns that the boy before him lives at 43rd and Wentworth, he says to the father, in no uncertain tone, "You must move from this neighborhood, even if you do own your home, or your boy is doomed to a life of crime." The policeman on the beat sees the kids on a vacant lot playing "cop and robber" and gives chase. He's sure they are guilty of some crime, such as breaking open a box car. Another group of boys just off the boulevard, playing the same game in their back yard, goes unnoticed. The private detective, or floor walker, keeps his eye on the two or three poorly dressed lads who walk around in a downtown store, but hardly notices the well-dressed boy, even though the latter may steal more than the former. Teachers are surprised if these boys go to college. Employers hesitate to give them a job. Police officers arrest them on suspicion. They become "marked" men as soon as their home addresses become known. People are looking for criminal tendencies in the boys from these slum areas.

On the other hand, many of the people who must live in these areas say, "Why do these sight-seers look at us that way? We're not so bad." And the social workers who hear these words cannot help but agree. These workers are quite familiar with boys who steal automobiles, or others who are in the gun racket. They are not ignorant regarding what is happening in their communities, and yet they know that a large percentage of the boys is seeking an education, sharing in wholesome recreation, or showing positive characteristics of success. Furthermore, these boys are normal, not peculiar or isolated types.

1. Clifford R. Shaw, and Henry D. McKay, "Report on the Causes of Crime," Vol. II, p. 139, National Commission on Law Observance and Enforcement, U. S. Government Printing Office, Washington, D. C.

No one, of course, is in favor of boys growing up in poverty-stricken neighborhoods, where the alleys are dirty and the houses dilapidated, even though many boys do overcome the disintegrating forces about them. Not at all. A careful analysis does suggest, however, that there is this other phase of boy life in these delinquency areas, which has not received very much attention. What are the deterrents to crime in these delinquency areas? To what extent would data about the more successful boys aid institutions in combating the forces which undermine character? Perhaps more research should be directed toward discovering why so many boys survive when surrounded by such destructive environment.

I

It was with this problem in mind that a cursory study was made of the 103 boy members who lived within one block of a Boys Club. This number included practically all of the boys with the exception of a few Negroes. The boys varied in ages from eight to eighteen years. In staff meeting each boy was discussed and given a classification rating on his behavior and probable future outcome. In addition, the ratings were discussed to some extent with individual older boys who had lived in the neighborhood for a long time. The only point of disagreement in the ratings arose from the tendency to score a boy too low rather than too high. In spite of this, the results were surprisingly favorable for the group as a whole.

Twenty-six of the boys were given an "A" rating, indicating that they had high ideals, showed evidences of standing openly for wholesome activities, and revealed aggressive attitudes toward good civic leadership. An additional group of forty-six boys were classed as splendid young fellows with a rating of "B." These are admittedly neutral in their attitudes at times, they may smoke or gamble a bit, but their character is such

that they are not in danger of becoming delinquents. It is reasonably safe to predict that these boys will turn out all right.

In the "D" group are only four boys, two who have court records, and two who are delinquents, even though they have evaded arrest up until now. The balance of the group, twenty-seven in number, were rated "C," as problem boys. Three of this group are of low intelligence rather than bad boys, and seven are temporarily maladjusted at school, in their play group, or at home. The balance of the "C" group, only seventeen, are classed as problems because of conflict situations or bad home environments. Few of these boys are hopeless cases. Friendly guidance in most instances will produce good results.

This neighborhood is in a delinquency area. The street is one block from a business district. Small industries, stores, speakeasies, houses of prostitution, basement flats, and all of the evidences of the present economic depression are to be found. The juvenile court rate appears as 7.0 on the delinquency map for the years 1917-1923, and it remains about the same today. The composition of the population on this street is mainly white. Mexicans and Jews predominate, although a few Germans, Russians, Italians, and Greeks appear in the group of boys selected for study.

Several social institutions of importance are located on this street. A Catholic church and school, supported by the home mission and charity funds of the diocese, make a strong appeal to more than 50 per cent of these boys and their families. A Jewish synagogue maintains an active program of an orthodox character. In addition to the Boys Club, which is of more recent origin, there is a church settlement house. It is generally recognized that this particular street is somewhat better socially than the average in the general area.

This brief analysis of the situation is not submitted as positive evidence on the problem under discussion. It should,

however, awaken a new interest and suggest additional research regarding these delinquency areas.

II

A brief examination of data from a single life history as revealed in letters suggests more clearly the possibility and need for research into how boys overcome the difficulties of demoralizing surroundings.

Ed was sent to camp by a civic club one summer about five years ago with a group of underprivileged boys. He gave considerable trouble to his cabin leader, but became very close friends with the swimming instructor. When he was a boy of eight his father had died, leaving five children, two older and two younger than Ed. The mother had to go out nights to work cleaning offices and stores and even when the older brother might have been of help he got married. Ed was the soft-collar, or factory type of boy.

Quotations from his letters reveal subtle influences which have been at work in helping him build his character. His age is inserted parenthetically at the end of each quotation.

I have always gone to the English-Lutheran Church. I go every Sunday, as a rule. (15)

I'm going to join the "Y" next week, just for swimming. I want to be a fancy diver and the only way I will become one is by practice. (15)

My pal is on the football team at Continuation School. Does he look nifty in his outfit! I'm interested in football although I don't play the game. But give me a baseball—oh, boy! (16)

Say, am I busy! I work overtime two days a week, go to the dentist two evenings, and then I have work to do around the house. I'm wiring my garage and building myself a bench and cabinet. I've been too busy to go to church. I feel like a terrible sinner, and I am. (17)

I am 19 years old now, stand 5' 9", and weigh 137 pounds. I want to get work and I don't care what, how, or anything. I've tried every place. That's all a guy can do in this crazy world. I don't sit home and wait for a break, either. I get so damn disgusted with everything. (19)

Very early Ed became aware of the home situation and felt a definite responsibility toward his mother.

Oh, right now I wouldn't give a damn what kind of a job I get, as long as I don't have to bum and sponge off my mother. But I want to quit school and go to work. My mind isn't on my school work. (16)

I'm working as a mail boy. It is an easy job at 25c an hour, nine hours a day. It will do for a start. (16)

I'm getting \$26.00 a week now. If I get a raise, I'll get \$29.00. Now I am not giving all of my pay to my mother any more. I am saving some and buying some things I've always wanted. (18)

Being unemployed can't go on much longer. I've just got to get work, or I'll get desperate. You may laugh when you read this, but I'm serious. Imagine my mother working to support a son as old as I am and strong enough to make a living for himself. (19)

Ed is not an isolated type of boy. He has many pals and companions, both boys and girls, and makes friends wherever he is.

For a long time I've known that a person becomes like those he travels around with. I believe in staying away from all that trash. I don't give a whoop about this wild life. I can say that girls don't interest me. (17)

The guys at shop don't believe in talking of anything but girls. They don't know how to swim, or anything. I could knock hell out of any of them and they are three to five years older than I am. I don't see how a fellow can live and not do anything in the line of sports. (17)

I wish I could get a motor cycle. I use my pal's car some, but it's not fast enough. I want speed and I've got to get it. (18)

I'm going to a free-for-all party before I leave town. All my friends want me to stay. I know I'll get kind of lonesome and homesick. (18)

I went to a show and a dance last week. I like to dance, even though I don't know how very well. But the wild crowd and the bad girls don't interest me in the least. (18)

I go out to the boss' cottage every week-end for swimming. I'm taking the Junior Life Saving Test now. I've just started, but the instructor says that I have as good a chance to get it, as some who have been taking the course since the beginning. (18)

I had a scrap last Friday night. The fellow bumped into me at a dance, then I bumped into him. He let one go, and I didn't hesitate. The fight lasted about 15 minutes. They stopped me, or I would have had him in the hospital. He got me sore because he insulted my girl. He sort of respects me now. (18)

Say, I don't believe that I told you I was going steady with the best little girl in the world, besides my mother. I've been going with her for 14 months now. Say, talk about keen looking. If we don't change our minds, I want to have her for my wife some day. (19)

The fact that Ed went to work before

he was sixteen years old suggests that his work-experiences may have influenced him a great deal.

I'm not working nights any more. I struck it kind of lucky last Thursday. On my way home, I stopped in and got a job with the screw machine company. Jobs are quite easy to get right now. I'll make more money, and the job will last. Then, again, a good screw machine man is hardly ever out of a job. I want to make money and lots of it, so my mother will not have to work. (17)

I asked the boss for a raise last night. He said he'd see what he could do about it, but the chances look pretty good. (17)

I came over here because my brother said he could get me a job in the Electric Company. I'm going to night school, too. Maybe, by Spring, I'll be promoted to the motor repair department. I work right next to this department and learn everything I can. I brought home six motors and I am re-winding them. Boy, it's deep stuff, but when you get onto it, it's like eating. I've got a whole set of books on electricity. Last week I took out some insurance at the shop, too, so I'm protected all around. (18)

It would be a grave mistake to think that this boy did not slip into the usual escapades so common to these industrial neighborhoods.

You should have been with us Sunday night. I went out with some of the boys in my new car I bought for \$10.00. Like a darn fool, I never gave a thought to the gas in the tank. Of course, we ran out. It was just our luck to see a car down the road. I didn't have a can, so I took an old inner tube, cut it in half and filled it up with free gas. It was raining, so I got my suit covered with mud. You ought to see it. (17)

Say, I was in jail last night, and even had a ride in the wagon. We were parked beside the road and a cop came along and asked us where we stole the car. We tried to argue, and he asked what we had to prove it. So we got taken in and it took until 4:30 in the morning to prove that the car was not stolen. (18)

These seemingly delinquent experiences are incidental compared to the fundamental influence of his home, ambition to get ahead in the world and wholesome activities. His ideals and attitudes toward life are revealed more in detail in the following documents:

I took an exam, and I'm O. K. physically. As for smoking, all the cigarettes I smoke in a week you can buy for a quarter. I smoke a pipe, because it is better for a guy. (17)

When I make mistakes, I get to thinking the next morning, "Why did I do it? What do my

friends think of me? What will it bring me? Should I take the chances? What would happen if I kept it up?" (17)

I told my mother I'd be back when I left. What difference does it make where a person is as long as he is fair, square, and clean in thought and person? So I will devote my life trying to make my mother happy. (18)

I've got an idea. We have corresponded for a pretty long time. You ought to know just about what I'm good for and all that. Give me an idea of what kind of work I'm best suited for. It is pretty hard to decide, and I look forward to getting somewhere. (19)

Say, did you ever hear of a machine that would clean the old plaster off the old bricks? It's an idea. I would like to invent something like that, if there isn't one on the market. Think it over. (19)

So Carl is going to be a dad. Boy, he must be happy. I don't like kids, and from the ideas I have now, I never want to get married. But as I get older, I might be just the opposite. (19)

At times, during this period of unemployment, I get to wondering about things. In the shop one of the men who had worked 27 years for the company got laid off. Why? It seems that machinery is taking the place of men. I know a place where machinery took the place of 22 men and wages were cut 35%. Isn't it enough to discourage a man! (19)

This study represents only a partial story from one boy. It was selected to reveal the inner workings of the life of a boy from a delinquency area, who did not become a criminal. Shaw and Moore discuss much this same phase of the problem in the case of an older brother who is a self-respecting citizen, while the younger brother has a long criminal career². Additional studies along these lines are necessary, however.

III

While it is unscientific to speculate as to why so many boys do not respond to the more harmful aspects of their environment in these delinquency areas, yet on the basis of the limited data available certain factors suggest points which additional research may establish more conclusively.

To some extent, the reactions of these boys may be provoked by fear. This element of fear has been instilled into

2. Clifford R. Shaw and Maurice M. Moore: *The Natural History of a Delinquent Career* (Chicago: The University of Chicago Press, 1931).

the lives of these boys in a variety of ways. There has been both the constant, cautious admonition of parents, teachers, and boy chums, as well as the teaching of religion during childhood. No doubt, the majority of these boys have become involved in minor delinquencies, only to be caught and threatened. They know so many boys and young men who have been caught that they are convinced that "crime can't win." They believe that a boy can't "get away with it" very long. Thus it is that they tend to be on guard against delinquent experiences. It is more apt to be boys who are unfamiliar with vice and crime who permit their curiosity to lead them astray. Thus, the thing which is destructive to character development in one boy may be the very factor which builds character in another.

Furthermore, all about him the social situations of life have been raising questions and problems since he was a small lad. He has been forced to choose between chumming with boys who steal and those who find fun in playing baseball. The outcomes of either course of action are obvious to him. Thus it is that he is forced to make choices between vastly different courses of action. It is these decisions which build character. The chances for a boy to be neutral or vacillating in his character reactions are much less than among boys who grow up in a nice residential area.

It is possible to go a step further and point out that certain evils of the slum area frequently become revolting to many a boy. He knows from first hand experience the worries and horrors of being poor. Perchance the uncle of his pal was killed in the gun racket. Or he may have lost his entire first week's wages on Saturday in a crap game. There are scores and scores of experiences such as these, which put a boy on guard against the degenerating influences about him. He does not have to wreck the ship of his life on sandy shoals or rocky shores to find out from experience what it is like.

In many cases, the boy is convinced, while yet quite young, that he wants to get out of this hell hole. His mother relates stories of newsboys who became big business or professional men. His teacher pats him on the back, and says, "You are going to make your mark in the world, if you work hard." He believes that all this is possible for him and begins to live as though it would come true. Even temporary failures lose their significance in the light of his major dreams for the future.

On the other hand, certain positive forces are at work to strengthen the boy who is determined to develop his better abilities and interests, as we have noted in the case of Ed. Perhaps he lives with a widowed mother and senses the demands upon him to assume some responsibility in the home. When still just a boy, he may get a job after school which occupies his time. Outside of the home the boy comes to know and to admire personalities who are constructive and creative. He finds an ideal in some business man, teacher, Boys Club worker, playground director, or sympathetic church leader. In like manner, he discovers other boys who are fighting the same difficult battle. He can join with them, rather than with an alley gang. Together, as pals, they can find wholesome recreation at the Boys Club, or Settlement. They can go on travel tours and hikes to interesting places about the city. They can organize teams, or go to camp. All in all, the fight which he must put up against temptations, plus the inspiration of certain wholesome forces, as mentioned, produce in him a good fighter. He becomes more aggressive, alert, ambitious, cautious, and confident in himself due to the demands of the situation.

It is not uncommon to discover a boy who has lived on a farm but who knows very little about the trees, flowers, and birds. Nor does he, in many cases, mani-

fest much interest in these natural phenomena about him. During the long winter evenings this boy may have been sitting close to the kitchen stove, building a radically different environment for himself, based on a movie he has seen, some book he has read, or even on correspondence with his city cousin. This boy is building his own environment, not from the more obvious materials sur-

rounding him, but from factors quite distant. Likewise, the underprivileged boy in a congested area of the city may not be interested, or give attention to his more obvious surroundings. His environment may not be what his teachers, or sight-seers, think it is, for the boy may be reacting to an environment quite different from dirty alleys, crap games, petty thievery, and vice.



BOOK REVIEWS

Since Calvary. By LEWIS BROWNE. New York: The Macmillan Company, 1931. Pp. 443. \$3.50.

It is doubtful whether until now there has ever appeared an account of the full development of Christianity from the crucifixion to the present day. In this book, perhaps for the first time, Lewis Browne reviews the history of the last two millenia and brings together a wealth of data and picturesque material that is of value to the scholar as well as to the layman for whom the book was primarily written.

The volume is divided into six parts. Book one, "A Faith Is Born," deals with the period between 29 and 70 A. D. The character and views of Jesus' disciples, the education and conversion of Saul of Tarsus; his theology and wanderings; the mysteries of Antioch, and finally Gentile Christianity form the nucleus of the first part. Book two, from 70 to 323 A. D., captioned "The Ordeal of Childhood," discusses the origin of the Gospels: Mark, Matthew, Luke and John; Gnosticism; the formulation of the creed and the development of the Church; the persecutions, Constantine and the final triumph of Christianity. Book three, from 323 to 800 A. D., discusses how "The Church Grows Up," the Arian controversy, the Julian apostasy, the rise of the Roman papacy; the development of monasticism, the paganization of Christianity and the veneration of the saints and of the Virgin. "The Halcyon Years" covers the period till 1415 A. D. and discusses the growth and corruption of the Church, the Cluniac Reform, Hildebrand, the crusades, the spread of heresy, the Franciscan and Dominican revivals and the appearance of Wyclif and Huss. "The Breakdown," book five, discusses the economic causes of the Reformation, the cultural awakening in Europe, the rise of nationalism in France and Spain, the Ducal Reformation—Lutheranism, the Royal Reformation—Anglicism, the Peasants' Reformation—Anabaptism, the Burghers' Reformation, Calvinism, the dynamics of Puritanism, the Catholic Revival and the Thirty Years' War. Finally "The Ordeal of Survival," beginning the story with 1648, brings the book to date. It discusses the faltering of Catholicism, the

disintegration of Puritanism, denomination-ism in America, the witch-hunt, the emergence of Rationalism, the war against science, the age of reason, the reaction of Pietism, Methodism and the French Revolution. The reactions in turn from these, the ordeal of the church, of the sects and the cataclysm of a world war, conclude the book.

The history of the growing movement of Christianity from its naive and indefinite beginnings in the practical realm into the history of a Church dominating the temporal as well as the spiritual scene; the history of a passion which is very vague at first but which in the end surrounds itself with all the necessary paraphernalia of a world religion and its component philosophies and creeds; the history finally of its evolutions and revolutions within and without comprise the story of this book which can truly be said to fulfill the promise of its title.—
Philip L. Seman

As a Jew Sees Jesus. By ERNEST R. TRATTNER. New York: Chas. Scribner's Sons, 1931. Pp. 232. \$2.00.

It is becoming increasingly common for Jewish writers to deal with Jesus of Nazareth. Rabbi Trattner, in a valuable appendix in the book under review, lists twenty books by Jews that have appeared during the present century, ten of them in the last decade, five of them in the last three years. In addition, he cites twelve pamphlets that have appeared within the decade besides a large number of special articles and references to Jesus in recent books and magazines, and these represent only a part of what has been issued in English. For centuries the subject of Jesus was taboo among Jewish people. To treat of him, therefore, would be to incur the disapproval of the Jewish group and likely also of the Christian group as well. But that situation has greatly changed under the influence of modern life and scholarship—Christian for the most part—which has made it possible for the Jew to approach Jesus strictly as a Jew, as he could not possibly have done before historical criticism had broken through the creedal statements about Jesus and discovered something of his truly human nature.

Mr. Trattner brings no new insight to

the understanding of Jesus. He has gone little if any beyond what other recent writers such as Klaussner in his *Jesus of Nazareth* or Montefiore in his *The Rabbinical Literature and the Teachings of Jesus*. Indeed, he has approached the whole matter not so much as a technical scholar but as a student interested in popularizing the results of the more heavily scholarly work that has been done. This he has done in a very acceptable manner. He writes with a clear flowing style and in language easily understandable even to the layman who knows little or nothing about literary scholarship. To Rabbi Trattner Jesus is a Jew, a Palestinian Jew, who spoke and talked after the manner of the Jews, making large use of the materials that were current in his day. He finds little if anything new in the teaching of Jesus; for example, of the Lord's Prayer, usually thought by Christians to express the heart of Jesus' thought, he writes, "It is a bouquet of Hebraic flowers sprung from Jewish soil. Each phrase is native to the land and drips with the dew of Old Testament inspiration. When Jesus said 'Our Father who art in Heaven' he was speaking from a genuinely Jewish point of view . . . in fact it is possible to match the Lord's Prayer sentence for sentence, phrase for phrase, and word for word with passages culled from the Old Testament, the Talmud and Jewish liturgy." But Jesus is no mere borrower of other men's thought, Rabbi Trattner goes on to say, "but we cannot treat the sayings of Jesus too much in the spirit of the Botanist who deals exclusively with dried specimens. After all, when each parallel has been made and each word and phrase traced to its source, we still must take into account the rare personality that gave the spiritual truths of Judaism a living embodiment in speech and life. There remains throughout the impression—the cumulative effect—that whatever its provenance, the old Hebraic material has gone through the alembic of a great and unique mind . . . In studying Jesus men are always conscious that new ground is being broken—or rather perhaps that old ground is broken with new energy . . . With a clearness and simplicity unmatched perhaps by any Jewish teacher he brought out several aspects of the deeply spiritual significance of the religion of his fathers. More than that he gave these thoughts a power they never had before. They were indeed old stones. But who shall say that old stones are incapable of being used for new foundations?"

Mr. Trattner emphasizes the apocalyptic element in Jesus' work and thinks that much

of Jesus' teaching was only of interim significance. Of course, he does not accept the divinity or deity of Jesus, which he holds to have been a product of Gentile creation rather than coming from the Jew.

The orthodox Christian, either Protestant or Catholic, will not be satisfied with Rabbi Trattner's treatment of Jesus, but the liberal Christian will find much that the author writes about Jesus congenial to his own spirit. Books of this sort ought to be widely read by Christian people and Jews as well. Such books ought to have the effect of removing many of the bases of misunderstanding that have existed between Jew and Christian and make for a finer and more mutually helpful fellowship.—Charles S. Braden

Jewish Views of Jesus. An Introduction and an Appreciation. By THOMAS WALKER. New York: The Macmillan Company, 1931. Pp. 142.

Dr. Thomas Walker has done a very fine thing in presenting in this little book the views of a number of prominent Jewish writers with reference to Jesus. After a brief statement of the earlier and later forms of early Jewish tradition concerning Jesus, he presents the views of two orthodox writers, Paul Goodman based on his *The Synagogue and the Church* which appeared in 1908 and Gerald Friedlander who wrote in 1910 on *Jewish Sources for the Sermon on the Mount*. Following these two, Jewish liberalism is represented by Claude G. Montefiore, based on his book *Some Elements of the Religious Teachings of Jesus According to the Synoptic Gospels*, appearing in 1910, and Israel Abrahams based on his *Studies in Pharisaism and the Gospels* which appeared in two series 1916 and 1923. In addition Dr. Walker offers two full length portraits of Jesus, one by Joseph Jacobs under the title *As Others Saw Him*, and the other by Joseph Klausner, *Jesus of Nazareth, His Life, Times and Teaching*.

Dr. Walker's method has been to summarize briefly the position taken by the respective authors on the more important questions that arise in treating of the figure of Jesus. For the most part this is done in the form of a brief summary, with here and there very short quotations from the writer's books themselves. What one gets is a rather good review of these books from the standpoint of a particular interest. But the author does not limit his book to the mere statement of the thought of others, for in his concluding chapter, "Some Reflections on the Jewish Views of Jesus," he states some very in-

teresting implications of these views for the understanding of Jesus by Christians. To this reviewer, while appreciating very greatly the concise presentation of the views of these distinguished scholars, the chief value of the book lies precisely in this final chapter. Dr. Walker has performed a very useful service in making available to a wide public the views of these well-known Jewish writers upon Jesus of Nazareth. Surely great gain ought to come to the Christian student of Jesus' life from these attempts on the part of distinguished representatives of Jesus' own race to understand and interpret Him.—Charles S. Braden

The Jewish Library, Second Series. Edited by LEO JUNG. New York: Bloch Publishing Company, 1930. Pp. 295. \$2.50.

The Jewish Library is principally a defense of orthodox Judaism by enthusiastic protagonists, some of whom enjoy wide and scholarly reputations. Even the most elementary conclusions of critical research in the field of religion and theology are utterly ignored. The spirit of the volume is best illustrated by a stray sentence, written in defense of the dietary laws, which are "to be obeyed much in the same way as the soldier obeys the behest of his general." No religion can today appeal to its adherents on such medieval, immoral, and illogical grounds.

A chapter on "Science and Faith" exposes and condemns some extravagant claims of science, but woefully glosses over the devastating damage that science has inflicted upon orthodoxy in belief. Two chapters on the Jewish method of slaughter and on the dietary laws are informing but not convincing. The very effort to discover scientific reason for these ancient regulations is indicative of the modern Jewish attitude toward the taboos. The apparent effort to justify the separation of meat dishes from milk is grotesque. "A Rereading of Genesis" by Prof. Nathan Isaacs of Harvard does not touch upon the crux of orthodoxy—the authorship of the Pentateuch.

The editor, an orthodox rabbi in New York City, contributes the least satisfactory of the articles on "What Is Orthodox Judaism." The essence of orthodoxy, belief in the literal divine inspiration of the Pentateuch which Moses is supposed to have received on Sinai from God, he cautiously ignores. The suggestion that the rigorous Sabbath laws, now obsolete, can cope with some of the disadvantages of the machine age, is absurd. The defense of Tevila, the

ritual immersion required of women after menstruation is ridiculous and, in our day, incredible. To ask Jews to live today in accordance with the provisions of the Shulchan Aruch, a sixteenth century code, is to invite them to return to medievalism. This Israel will not do.

The chief rabbi of Great Britain contributes a fine essay on "Fundamental Ideals and Proclamations of Judaism." Dr. S. Daiches of Edinburgh, writes clearly and helpfully on "Dogma in Judaism," and incidentally gives the clearest definition of orthodoxy. The illuminating article of Dr. Moses Gaster of London, on "The Romance of the Hebrew Alphabet," is of immediate import because of modern attempts to Latinize Hebrew. The large and beloved place Palestine occupies in all phases of Jewish life and Jewish thought is adequately treated by Dr. David de Sola Pool of New York. In "Worship as a Mode of Study," Mr. Edwin Collins discusses portions of the Siddur, the orthodox prayer manual. He also contributes an uncritical analysis of Bachya's "Duties of the Heart," an important and popular Jewish ethical treatise. Dr. Cecil Roth closes the volume with a stimulating essay on "The Jews at the Close of the Middle Ages."

The chapters that do not concern themselves with polemics are important and worth while.—Theodore N. Lewis

Our Life Is Like That. By RABBI DAVID BERNARD SWIREN, New York: Bloch Publishing Company, 1931. Pp. 115. \$1.25.

The title of the volume gives no indication of its actual content. Beginning with a defense of custom, ceremonial and symbol in religion, he deals specifically with the "Mezuzah," the "Blessing of the New Moon," "Fast Days," "Covering the Head," "The Synagogue," and concludes with a homily on "Faith." Several essays appeared elsewhere and therefore hardly fit into the present context. They are all illumined by copious quotations from rabbinical lore coupled with references to Ibsen, Dr. Harry Elmer Barnes, Marshall Joffe and other notables.

As studies in the history of ceremonies, they lack adequate preparation in social origins. A theological bias in favor of orthodoxy or neo-orthodoxy further impairs the double aim of the author, namely enlightenment and edification.

As an example of the uncritical spirit in which Rabbi Swiren employs his material the reference to Onkelos (p. 10) will suf-

fice. According to our author "Onkelos is" a Roman nobleman, who "embraced Judaism." Apparently our author does not know that Onkelos, the Jewish translator of the Pentateuch into Aramaic, was often confused with the proselyte Aquila. (See Jewish Encyclopedia, vol. IX, 405, article "Onkelos.") In his essay on "The Young and the Old" there is an attempt to unite two conflicting viewpoints, but the author fails to indicate the essential differences between the young and old, nor does he tell us how a reconciliation is to be effected. Quotations from Hegel, Emerson, and Ibsen add little light to the obscurity.

The apology for "The Jewish Woman" contains obvious contradictions. Without reference to the status of women in antiquity and the slow process of emancipation as attested to by Westermarck, Howard and others, Rabbi Swiren presents a distorted picture due to false perspective.—*Jacob Singer*

The Idea of God in the Philosophy of St. Augustine. By WILLIAM PEARSON TOLLEY, New York: Richard R. Smith, Inc., 1930. Pp. 214. \$2.00.

The chief value of Mr. Tolley's little book is the interesting summary he gives of St. Augustine's Cassiciacum Dialogues, especially his *Contra Academicos*. This summary is much fuller than the one given by Ueberweg in Volume I of his *History of Philosophy*. Since most of the Cassiciacum Dialogues have never been translated into English, Mr. Tolley's account of what they contain is of first rate importance to those who do not read Latin. This summary constitutes Chapter II of the book and it is organized under the headings: "The Relation of Authority to Reason," "Truth and Certitude," "Proofs of the Existence of God," and "The Idea of God," with sub-topics under the latter as follows: "God: The Source of Being," "God: The Source of Knowledge," and "God: The Source of Goodness and Happiness." After summarizing St. Augustine's ideas on these various topics in the Cassiciacum Dialogues Mr. Tolley devotes a separate chapter to a discussion of each of these same topics in which he takes all of St. Augustine's writings into account. His aim is to prove "That there is no serious contradiction between the *Confessions* and the *Dialogues*" (p. 24), and that "The complete framework of Augustine's philosophy may be seen even in these first works, and that the later writings

disclose only minor and relatively insignificant modifications of thought."

The book is not entirely free from the fallacy of special pleading and it must be read with considerable mental reservation. The author is not always genuinely critical in the philosophical sense of the word. For example, he does his utmost to make St. Augustine the originator of St. Anselm's famous ontological argument, although he admits in a footnote that St. Augustine never really stated the argument. Yet he expounds St. Augustine's neo-Platonic ideas and his Aristotelian psychology and epistemology without even mentioning the fact that they are pure neo-Platonism and Aristotelianism. It is a poor principle that will not work both ways. If St. Anselm's ontological argument is to be read back into St. Augustine's thought, then why not point out the specific ideas of St. Augustine which came from Aristotle and Plotinus? Of course Mr. Tolley admits the general indebtedness of St. Augustine to Plato and to Plotinus, but in his exposition he makes no attempt whatever to distinguish the various elements which came from other philosophies and world-views from that which is original with St. Augustine. Consequently his book is not really critical, although it is extremely well buttressed with quotations from and references to St. Augustine's writings.

Throughout Mr. Tolley minimizes the importance of inner religious experience and magnifies the leaning of Augustine on the authority of the Catholic Church. Even faith in the authority of Scripture is subordinated to faith in the Church which established the sacred canon. The author holds, against Malebranche and others, that St. Augustine did not teach the possibility of man having an immediate experience of the essence of God on the ground that there is, according to St. Augustine, an ineffable aspect of God. On the basis of this argument one might also deny that Plotinus taught this doctrine! Mr. Tolley writes: "It should not be understood that in perceiving truth the human mind actually sees the God-head itself. What it sees is the divine light, the impression of an image, God's mark upon the mind. Knowledge is an illumination by God and an understanding of divine truth; it is not a perception of the simple ineffable essence of God" (p. 142). I do not know how he would reconcile this with his statement on p. 36 "considered metaphysically the truth is 'that which is' eternally and unchangeably. In this sense truth becomes synonymous with pure being or God . . . All human knowledge involves the

presence of God, all attainment of truth is the knowledge of God."

Although there is a good selected bibliography, the book unfortunately lacks an index.—*D. S. Robinson*

No Popery: Chapters on Anti-Papal Prejudice. By HERBERT THURSTON, S. J. New York: Longmans, Green & Company, 1930. Pp. 320. \$3.00.

Father Herbert Thurston is an English Jesuit who has long been famous for his critical study of historical questions. The particular papers included in this volume all bear on slanders and scandals connected with various Popes, and all throw doubt on the genuineness of the particular stories discussed. A few of the items taken up are the charge that Pius IX was a Mason, the Popess Joan, and the magic of Sylvester II. I think that any fairminded reader will be convinced by Father Thurston.

Here is an illustration of Father Thurston's method. Dr. G. G. Coulton, the famous Cambridge professor of history, had translated the Latin "exterminari" applied to heretics as "exterminated," and interpreted it to mean "killed." By quotations from other documents of the same period, Father Thurston shows conclusively that "exterminari" was used, not in the sense of to "kill," but in its root meaning of "to banish," to put out of "the confines" (the "termini") of a particular country. Writing to the King of Aragon, for instance, Innocent III directs that heretics are to be banished ("exterminari") from the city and their property confiscated. They are not to be allowed to return or to recover their property unless they afterwards repent. We should consider banishment rather harsh treatment for heretics, but I think we must agree with Father Thurston that "it is hard to see how even Dr. Coulton can suppose that a man who has been exterminated by death should be able afterwards to repent and be allowed to return to his home again."

But although Father Thurston successfully defends the Popes against these particular charges, he is not one to white-wash them indiscriminately. He admits that there have been bad Popes, and periods when there was great corruption in the Church. "There has been too pronounced a tendency among our Catholic apologists," says Father Thurston in the last chapter of the book, "to ignore these

unwelcome facts." "My own line of study has brought me into contact with much of the seamy side of medieval Christianity. Often I have found myself hesitating for the moment and asking myself: 'If these charges are true, if these abuses were tolerated, was the Church after all a purifying and spiritualizing influence in the life of the people?'"

When an apologist is as frank as this, we are more likely to follow him when he goes on to say: "While it is indisputable that very serious corruption existed, and while it is impossible after the lapse of years to determine how far the mischief really went, we have at the same time the most striking manifestations of a healthy and vigorous life battling with the evil and destined in the end to gain the upper hand."

If this essay had been put first, instead of last, I believe the effect of the book would have been strengthened. And the inclusion of some of Father Thurston's criticisms of alleged miraculous phenomena—such as the crucifix of Limpias and the blood prodigies of Naples—would have been very convincing as showing that Father Thurston can exercise the same keen mind on Catholics as well as on non-Catholics.—*J. Elliot Ross*

Men of Conviction. By HENRY BRADFORD WASHBURN. New York: Charles Scribner's Sons, 1931. Pp. 250. \$2.50.

If one wished to know the genius of the spiritual succession of six of the greater figures in the fortunes and destiny of the Latin or Western Church, he would go to this survey of Dean Washburn for the kind of information that is really equivalent to a panoramic view sweeping across sixteen centuries. Beginning with a study of the personality of Athanasius and tracing with ease of style and care for appropriate detail the genesis and plot of the psychology which led to the formulation and adoption of the Nicæan Creed, the author turns to another side of the developing religion and penetrates into the reasons for and the spiritual and political issues following hard upon the erection of the Benedictine Order. The spiritual necessity of founding such an Order and proving equal to such a Rule as Benedict actually did live and die for, is seen in the fact that "in Benedict's day... civil society seemed to have lost whatever of idealism it had had."

It is in Hildebrand that we see the first symbolizing of the gigantic wrestle of

Pope with Emperor which was to follow in this grand succession of men. Inheriting a genius for reform and a tradition for it from the Cluniac ideal, this Pope advanced the Church very far. He saw the rise of the College of Cardinals with the election reforms which that deliberative body promised; and he witnessed, indeed assumed the leading rôle in, the daring attempt to place international relations upon a religious basis. "If morality and religion were to prosper, there must be an international check upon the nations."

Carrying forward reform movements in the colorful autumn of the Middle Ages came Francis "at a time when men were hungering for the life of the spirit," bringing a ministry of healing to the lepers, going "where people's need was greatest, taking special charge of the most neglected." "It was Francis who was to save the Church. It was the life of self-sacrifice that was to bind the nations together." So completely charged with personal conviction of the necessity again to bring Christ in the flesh to his age was Francis, that his own manhood seemed to blossom out therefrom. Hopeful to our own age such a great heart might be, in whom "All superficialities were destroyed," such a person as to be "fully himself." "His affections, his loves were like those of Christ—great energies going out to create affection and love." Even "Nature begins to move at his desire."

Ignatius Loyola, the fifth portrait that Dean Washburn shows us, borne up by the storm which was raging between papacy and Northern Protestant Europe, yields himself up to a life of service for the Roman Church that was more than a symbol of the forces of counter-reformation. Loyola was concerned with man's will and man's awareness of the presence of God in an age when foundations were being swept away and theological earthquakes were common. "With Ignatius the daily routine was an interruption, albeit a necessary interruption, in a life of vivid feeling that God was by his side. God-consciousness was his moral mood."

Falling within the pontificate of Pius IX were two of the most dramatic events of all times, the declaration of Papal Infallibility by the Vatican Council, and the seizure of Rome for the capital of the new United Kingdom of Italy. The struggles of many centuries are summed

up in a careful survey of the forces which precipitated these two events, in the final chapter, which is naturally more of a study in resumé of politics than an audience with the man Mastai, Pius IX. If we are sincerely interested in personality culture we will chart the rise and fall of the institution of the Church or whatever specific religious group we are attached to today, by going back to the long line of spiritual forerunners for reinforcement of our own more positive attitudes that have to do with the international and primarily spiritual character of our work as our age requires. The method and purpose of this volume is a good deal like that. One wishes for a second volume of studies from the same distinguished pen.—*Fredrick Kuhns*

Portrait of a Carpenter. By WINIFRED KIRKLAND. New York: Charles Scribner's Sons, 1931. Pp. 249. \$2.00.

To break through the two thousand years of theological accretions and ecclesiastical machinery that have tended to obscure him in order to discover and appreciate divinity in the "slowly rising stature of Jesus the man" is the purpose of this book. Jesus growing up, going to school, assuming the obligations of manhood, mingling with his neighbors, sharing the burdens of the poor and oppressed and spending his life in pursuit of those values that come from co-operation with God in a noble enterprise is the portrait unveiled here. One is gripped and inspired by its beauty and simplicity, its vigor and daring, its magic and lure. She sees in that Jesus a life developed in contact with difficult situations and enriched by fulfilling the requirements of self-effacing decisions.

Miss Kirkland has employed the same fascinating style and careful scholarship that have characterized her previous writings, creating the impression that she has painted a portrait of one whose life she has known intimately—an intimacy which she has desired to share with those less fortunate.—*Marion O. Hawthorne*

Stormers of Heaven. By SOLOMON B. FREEHOF. New York: Harper & Brothers, 1931. Pp. 220. \$2.00.

This book is a vivid portrayal of twenty-eight "creative spirits and dynamic apostles" in religion from Moses and Akhnaton to Ingersoll and Bertrand Russell. It takes its title from "those

rebellious spirits of the earth" who united to build the Tower of Babel from which "to storm heaven."

The author conceives the progress of religion as due to revolutionary movements set into action by religious radicals. As these radicals set out upon their mission they are branded as "destructive atheists," but when they succeed in advancing religion a step forward they are adored by their followers. The stormers of heaven are always rebels who dare doubt the absurdities of old beliefs, overthrow honored customs, and drive religion forward.

The book has two exceptional merits. First, it includes in the complete picture of religious progress types of men whom most writers in religion leave out. Here alongside such founders of Judaism as Moses and Hillel and Mendelssohn, and such great Christians as Paul and Augustine and Luther, and such religious geni as Jesus and Buddha and Mohammed, and such builders of religion as Asoka and Marcus Aurelius are to be found atheists like Comte and Haeckel and Nietzsche and freethinkers like Socrates and Voltaire and Huxley. Each of these finds his rightful place in the creation of the religious thought of today. It is good to behold them fellowshiping together.

A second merit is the concise and distinct portrayal of each character treated. The book comprises only 220 pages and nearly fifty of these are devoted to introductory material to the book as a whole and the several chapters thereof. However, in the approximately six and one half pages devoted to each Stormer the author achieves a remarkably clear picture of the man and his outstanding contribution to the progress of religion. With amazing preciseness the spotlight is thrown upon the rebel's one achievement in driving religion forward. This means, of course, that much is left out that must be supplemented from other sources. The false and the questionable are cut off by the brightness of the light that shines upon the valuable and the true.

This gives the book permanent value even though it is but a partial picture of the men portrayed. We behold them as worthy of a place in the fellowship of the quest of religion. They become our friends and we are glad to forget their weaknesses and share in their strength.

The book is a ready reference for teachers and pupils who seek a quick and

vivid picture of the progress of religion. It is so interestingly written, that having once made the acquaintance of the men presented, the reader wants to learn more about these friends who have given us our religious heritage.—A. D. Stauffacher

Science and Religion. New York: Charles Scribner's Sons, 1931. \$1.75.

This book is a series of twelve lectures delivered over the radio by leading scientific and religious thinkers of Great Britain. The foreword is written by Prof. Michael Pupin. A glance at the names of the contributors will be sufficient to convince any one of the substantial worth of the symposium. From the side of science we have such men as Sir J. Arthur Thomson and Sir Arthur S. Eddington, while from the side of religion we have such noted thinkers as Canon B. H. Streeter, Dean W. R. Inge, and Bishop O'Hara.

Every author manifests a fine balance between fairness and frankness. It is interesting to note that the most pointed statements of disagreement are between the scientists themselves. Thomson says, for example, that "it is not the business of science to search after God, as Mr. Langdon-Davies has mistakenly maintained" (p. 32). Professor Malinowski is satisfied that Professor Huxley is wrong in his position regarding the place of God in primitive religion (p. 75). He also disagrees with Professor Haldane's conception of God (p. 79). Again, Prof. S. Alexander maintains that Professor Eddington is in error in his idea of God (p. 137). These disagreements prevail within the sphere of science as well as theology. Hence the statement of H. R. L. Sheppard "When upon scientific questions the doctors (of science) differ, how shall the mere theologian decide which of them is right?" (p. 85).

The chapter by C. W. O'Hara is significant as compared with all the others in two respects. In the first place he stands alone in this symposium in holding the traditional supernaturalism of the Roman Catholic Church. "Religion," he maintains, "has not obtained its truths from a merely human intelligence, and so it cannot admit that its facts are wrong" (p. 114). The Christian religion is a divine deposit. It is the gift of God, therefore when science and religion are at variance science must be wrong. This leads to the second characteristic of

Father O'Hara's contribution, his refusal to allow religion to bow her knees before science.

In the final chapter L. P. Jacks makes several observations. "No one," he states, "who wilfully neglects the teachings of science can live the good life" (p. 159). He compares the scientific and the religious persons by stating that it is the function of the former to distinguish between truth and falsehood, and the latter to distinguish between good and evil (p. 169). Each has his own responsibility. The conflict is not between the rival theories but rival emphasis. Each should go on side by side with its own work.

The question might be reasonably raised, have we not passed beyond the issues discussed in this admirable book? Has not interest turned from the theoretical question of the relation of religion and science to the more pertinent and practical question of the relation of religion to our social and personal problems in the realm of actual living. As some one has aptly put it, we should be more concerned about our moral potency than our metaphysical consistency.

For those who are concerned about this subject this book will prove highly stimulating and helpful. These brief chapters might serve to whet the appetite of the reader to follow the authors in their more elaborate statements. In their own books Eddington, Haldane, Huxley, Sheppard, Inge, Streeter, Barnes, and Jacks have all made significant contributions to clear thinking in religion.

One can hardly help envying the British people the opportunity that is theirs in having such a series of addresses given over the radio. One might invite these men to give such a series of lectures in this country but for the embarrassment of having them interrupted occasionally while some leathernecked salesmen informed the public of the superior quality of the latest shape in pretzels, or what not.—*William Lindsay Young*

Religion and the Reign of Science. By LESLIE F. CROSS, New York: Longmans, Green & Company, 1930. Pp. 112. \$1.35.

This interesting book traces the development of science and its conflict with religion. It shows in detail why this conflict arose through the Church being unprepared to meet the rapid scientific advance. It shows how the Church has been again and again forced to abandon

positions which time proved untenable. The result of all this has been that the man in the street unnecessarily came to believe that the victory of science over religion was merely a matter of time. Mr. Cross, who is librarian of Pusey House in Oxford, faces squarely this difficult situation. The subjects discussed in the book are as follows: Religion and Physics, Religion and Biology, Religion and Psychology, Religion and Biblical Criticism, Religion and Philosophy. Each of these chapters is well written and deserves to be read.—*Charles A. Hawley*

Common Objections to Christianity. C. L. DRAWBRIDGE; With a Survey of Leaders and Literature by Prof. Edw. Lewis of Drew University (Samuel R. Leland, New York). Pp. 307. \$3.25.

Chapters on Rationalism, Ideals of Anti-Theists, Unnecessary Fears, Pain and Suffering, Moral Evil, Ideals of Ethicism, Natural Science and Religion, Evolution and Creation, Materialism, Determinism and Self-Determinism, Secularism, Atheism, Agnosticism, Anthropomorphism, and Immortality.

Much excellent and pointed discussion on the presuppositions of theism and Christianity, by one who both by study and public discussion knows both the common objections to Christianity and religion. The author sees clearly that what is at stake is the very ground of all religion, and he knows too that the common objections are based on views that are now antiquated, but which have nevertheless trickled down from classroom and literature to form the popular background of ordinary discussion. The discussion is excellent, and makes many a good point in defense. He has no difficulty in taking the opponent on his own ground, and showing that the cure lies in being more completely rational and in recognizing facts of human nature and life which the opponent overlooks. Any one will profit by the discussion.

The historical resumé by Prof. Lewis is excellent, though the bias shown here and there is not exactly conservative.

Less desirable from a conservative point of view are the following: Argument is on basis of evolution and survival value; men are born unmoral; makes supernatural our ignorance; Jesus produced by evolution; Fall narrative is allegory; makes divine foreknowledge depend on our choices; rather weak on subject of what prayer accomplishes; seems to sponsor both creation from eternity and continuous creation; etc.

The book does not touch more recent discussion, which is in a sense a virtue, as it keeps to its theme. In many respects a handy volume in apologetics.—*John E. Kuizenga*

The Bible in English Drama. Compiled by EDWARD D. COLEMAN. New York: The New York Public Library, 1931. Pp. 212. \$1.00.

The Bible in English Drama is an annotated list of plays, including translations from other languages. Mr. Coleman did a painstaking and thorough piece of work in compiling a very comprehensive bibliography of plays, including Miracle, Old Testament, Apocrypha, Captivity, Herold, New Testament and Jewish Festival Plays, and many others. The four indices are so well put together as to be extremely helpful.—*Julia Waxman*

Word Pictures in the New Testament. By A. T. ROBERTSON, New York: Richard R. Smith, Inc., 1930. Pp. 490. \$3.50.

This is the third volume of this valuable series of Bible helps. It covers the Acts of the Apostles. Those who are looking for the exact shades of meaning of the words in the Book of Acts could hardly expect to find a book of equal merit. While meeting all the requirements of the technical scholar, it makes available the fruits of scholarship for the man lacking this equipment. Dr. Robertson is not only a scholar of high rank, but possesses spiritual insight and excellent diction. The appearance of this volume will be hailed with delight by those who know the merit of the work of this author.—*P. B. Fitzwater*

The World of the New Testament. By T. R. GLOVER, New York: The Macmillan Company. Pp. 233. \$2.00.

This book is by the well-known author of *The Conflict of Religions in the Early Roman Empire*, a book which established his position as an authority on matters pertaining to the early Christian era. The present volume is the outgrowth of a series of lectures delivered at several educational institutions in America in 1930.

The book is a valuable addition to a group of works dealing with the general environment of the New Testament. There are eight chapters dealing with such vital subjects as "The Greek," "Alexander," "The

Roman," "The Jew," "The Roman Empire," "The Hellenistic Town," "The Man of the Empire." The value of the discussions lies in the fact that the author contributes much fresh material to the subject matter. The presentation of this material is introduced into the text rather than burdening the reader with a maze of cumbersome footnotes.

The book is untechnical in character and will therefore be found extremely valuable for that growing group of earnest lay Bible students who are desirous of becoming familiar with the many social, philosophical, moral and religious forces in the Græco-Roman world in New Testament times. The author avoids making his data so much preaching material. Very few references are made to the New Testament directly. The book is written in an irenic spirit, yet the author does not assume the rôle of a special pleader for the Christian movement.

This book is the type which will be welcomed by those who are desirous of reconstructing the great teachings of Jesus and the early Christian leaders on the background of the life movements out of which they came. The author shows clearly how "The Church came into being in a world with great features and great needs and a great inheritance, and that it conquered the world because it appealed to a great race on its highest levels."—*S. B. Braden*

The Enduring Quest. By H. A. OVERSTREET, New York: W. W. Norton, 1931. \$3.00.

The author adds the secondary title, "A Search for a Philosophy of Life," and as such it is one of the most stimulating and scholarly discussions of life and its meanings in the light of the new bodies of knowledge that science and discovery have brought into the world that has come from the press in recent days. In the foreword is found this scintillating statement: "There are two kinds of challenge that life makes to us, the challenge of needs, and the challenge of the 'unknowns.'" The book is an attempt to respond to the second rather elusive and difficult challenge.

In the development of the work the author reveals a fine and discriminating and at the same time appreciative acquaintance with the major movements in science and philosophy. His discussions and evaluations impress one as being courageous and fair. He indicates the limitations of science and the futility of attempting to formulate any scientific theory into a philosophy of life. He rejects materialism and its legiti-

mate offspring defeatism and pessimism and develops the hypothesis that the processes that are an integral part of the universe itself are moving toward the triumph of spiritual values.

Perhaps no better summary of the author's position can be given than his own closing paragraph:

"The universe, as we now seem to see, is life of our life, spirit of our spirit. It is in us and of us. It moves in all our members. But if this is so, then every creative act that we perform, small though it may be, every wish for the more nearly complete, and every will to get it achieved, is our triumph in a universe that triumphs with us."

A careful reading of the book will aid in reorienting one's thinking in the realm of values in a world that is now suffering from an overplus of confused and inadequate formulations in this realm.—*A. LeRoy Huff*

Heathen Rage. By GERALD STANLEY LEE, New York: Richard, 1931. Pp. 342. \$2.50.

The title is taken from the Scriptural passage "Why do the heathen rage?" and the book aims at being an indictment of the present status and tendencies in the five professions of the ministry, teaching, the law, medicine, and art. The point of the indictment is that these professions are not sufficiently co-ordinated with each other, that each one is too highly specialized and self-contained, and so each one is futile to serve human life as a whole. The author believes that the solution is to be found in practical applications of the Gestalt psychology, with its patterns of inclusive wholes. While the book is distressingly wordy and repetitious, and one wishes for a greater dose of "heathen raging" to vary the monotony, there are many pointed pricks into the complacency of the professional life of our times.—*M. Willard Lampe*

Personality, the Crux of Social Intercourse. By A. A. ROBACK, Cambridge: Sci-Art Publishers, 1931. Pp. 144. \$1.25.

Personality, always a subject of absorbing interest, is illuminated by Doctor Roback's well-written essays. So vividly does the author present the distinct views of various groups of psychologists, that he appears to be personally identified with each. On the other hand, his impartial treatment of different interpretations of personality leads to the conclusion that he is not championing any particular one.

More Aids in Religious Education

Essays On Marriage

By Frederick M. Harris

will commend itself to all educators for its true understanding and appreciation of successful, joyous marriage. Just the book to suggest to the perplexed, troubled or confused—208 pages. Cloth \$2.00.

Creative Camping

By Joshua Lieberman

will be used far beyond the camping field, because of its clear exposition of the application of newer educational methods in a natural child community, of extraordinary value to teachers, parents and all students of child life. 260 pages, cloth \$2.00.

So Youth May Know—New Viewpoints on Sex and Love

By Roy E. Dickerson

goes into its third large edition, with a revised foreword by Percy R. Hayward. Increasingly recommended as the best book on sex for all youth sixteen years and above. 255 pages, cloth \$2.00.

Unemployment—A Discussion Outline

By Erdman Harris, Harrison Elliott, Nellie M. Day and James Myers. The first study outline aimed to arouse public conscience thru a discovery of facts and next steps for a sound solution of present conditions. Adapted for young people and adults. Pamphlet 46 pages, single copies 35c.

Character Education Inquiry Tests

produced under leadership of Prof. Hugh Hartshorne, published with counseling guidance of Dr. Goodwin B. Watson—are being widely and profitably used by workers with youth. Sample set of 34 tests with manual \$10.25. These books at your booksellers or direct from

Association Press

347 Madison Avenue
New York

What Religion Does for Personality

A Study of Personality Growth and Problems Presented Through Biblical Characters—A Psychological Approach

Twenty other courses offered. Choice material for Directors of Religious Education, Leaders of Adult classes or Home Study.

The American Institute of Sacred Literature

The University of Chicago

CHICAGO, ILL.

The essays presuppose some knowledge of psychology, but are not technical. The subject of personality is not treated exhaustively, nor does the author claim it to be. A definition of personality, a brief summary of various personality types, various methods of approach in diagnosing personality, and certain practical suggestions regarding procedures in changing personality constitute the essence of the essays. Teachers, students, ministers, or other professional men who are interested in a concise discussion touching some of the high points regarding personality will enjoy reading *Personality, the Crux of Social Intercourse*.—A. J. Brumbaugh

The Making of Man. By W. COSBY BELL. New York: The Macmillan Company, 1931. Pp. 227. \$2.00.

This book contains the Bishop Paddock Lectures for 1929-30. These lectures were delivered in various places such as Union Theological Seminary, New York, and the Theological School of the University of the South, Sewanee, Tennessee. It is a thoughtful book which shows much planning

and evidently portions have been several times rewritten.

The author says that he begins by talking mostly about man and ends by talking mostly about God. What he sets out to do is this: It seems to him that present-day reflection upon life issues in one of two extremes, either in a theism which loses sight of man or in a humanism which undertakes to dispense with God. The author believes the problem can be solved by beginning with a study of human nature and then making a transfer of emphasis to the divine nature.

Again the author attempts to deal with those minds which think of Christianity in terms of discipline and destruction rather than in terms of fulfillment and completion of human nature. Mr. Bell believes that a Christianity which really understands itself does not get lost in this tragic dilemma of God or man. He believes that the raw material of human nature through discipleship to the life of Jesus can be transformed. The author is professor of philosophy and theology of the Christian religion in the Virginia Theological Seminary.—Charles A. Hawley

In Defense of Tomorrow. By ROBERT DOUGLAS BOWDEN, New York: The Macmillan Company, 1931. \$2.00.

In an international competition to produce the best book on the "Soul of America," inspired by a \$3,000 prize for the best manuscript offered by one of America's choicest sons, the Honorable John G. Agar, president of the National Arts Club, which sponsored the contest, Prof. Robert B. Bowden, of Youngstown, Ohio, won over nearly two hundred competitors from thirty-eight states and several foreign countries. With such judges as William Allen White on the committee of award, the reader is assured of the worthiness of the book.

This book comes at a time of need. Out of the cross-currents of despair of the present day, the author constructs a philosophy of hope. While to some he may dismiss with a bit too much ease the contentions of many great men of affairs and students of history, he makes a good case and leaves the reader with greater hope, if not conviction, that the better elements in our civilization are fighting a winning fight.

The book passes in review some of the indictments brought against our times and discusses our politics and government, our art and literature and our social integration with more facility than profundity,

which is natural, if indeed not necessary, in a popular work of this kind.

Both Professor Bowden and Mr. Agar have placed the nation deeply in their debt in thus bringing to the public in the present crisis a constructive philosophy and a message of hope.—O. D. Foster

Work. By ADRIANO TILGHER. Translated by Dorothy Canfield Fisher. New York: Harcourt, Brace & Company, 1930. Pp. 225.

Professional theologians, scholars, professors of philosophy and economics are warned by the translator of this book that they will likely not want to read it because she thinks it will demand "an extraordinary clarification and quickening of the ideas inside one's head—and the professional scholar's Ph. D. certifies that he no longer feels the need of anything of the sort." She feels the agreeable "bridge-golf-poker-players," the "Let's have a party tonight" group who object to "any stirring up or clarification of ideas which somehow have got into their heads" will likewise want to let the book lie on the table. But she thinks that all who wish to understand their world and what is happening to its institutions and especially to its standards, all who wish to be quickened and made more alert as citizens, can profitably read this book.

And what is the book she has translated for us? It is a study of the evolution of thought in regard to work—What the Greeks and Romans Thought; The Hebrew View; The Persian Influence; Jesus' Teaching; The Contribution of Early Christianity; The Medieval and Modern Catholicism; The Shifts Due to Luther, Calvin and others; and then the developments in the age of reason as it moves into the industrial era. Bolshevism, fascism, and the profit-seeking industrial regime of America are studied to show their influence upon the conception of work.

Whether the reader agrees or not, this book will tease his thinking. It passes in review the development of the modern gospel of work, now changing, and often doing queer things to society.

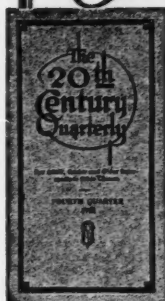
The book is worth reading.—J. M. Artman

Youth on the March. By CLIFTON D. GRAY. New York: Richard R. Smith, Inc., 1931. Pp. 220. \$2.00.

This book consists of a series of eleven baccalaureate sermons and eight opening chapel talks at Bates College. The sermons were delivered from 1920 to 1930, and are arranged chronologically except for the fact that the sermon of 1924 here precedes that of 1922. The talks were made from 1922

Change

with the
changing
times...



80 pages, pocket
size, clearly
printed, reason-
ably priced.

Test the 20th Century Quarterly in your Sunday School and see how interest is renewed, enthusiasm generated and attendance "stepped up."

Seven teaching experts each Sunday present a different aspect of International Uniform Lessons in clear, practical, present-day form. Compact, vigorous—it CHANGES LIVES.

The 20th Century Quarterly

Edited by Thomas Curtis Clark

The 7

teaching experts
and their part
each Sunday

Clearing up
Difficult Points
—by Herbert
L. Willett, Jr.

At Grips with
the Lesson—by
Ernest Bourner
Allen.

The Lesson
Brought Down
to Date—by
John R. Ewers.

The Social
Note—by Syd-
ney Strong.

Pointers—by
Roy L. Smith.

The Lesson
Forum—by
Helen Barrett
Montgomery.

Prayer Thought
—by John Tim-
othy Stone.

Also scripture
lessons, verses
with daily Bi-
ble readings.

Gives pastors, teachers and pupils the best thought of seven noted Bible leaders. Emphasizes devotion to the Bible as a *living* book, and study of it as the source of character.

Wins youth by virtue of its up-to-date approach. Makes Bible figures living men and women related to the experiences, problems and needs of the present. Rouses grown-ups to renewed devotion as they follow the weekly theme and see its application in their lives.

Ministers, see that your teachers know this great help.

Mail Coupon

for sample copy. Examine personally this potent aid to larger classes, livelier schools and a working Home Department. For ages 16 to 60.

Price: Single subscriptions, \$1.00; 5 or more to one address, 20c each per quarter.

The 20th Century Quarterly

440 S. Dearborn St., Dept. RE
Chicago, Ill.

THE 20TH CENTURY QUARTERLY, Dept. RE
440 S. Dearborn St., Chicago, Ill.

Gentlemen: Please send me sample copy of the 20th Century Quarterly without obligation.
(For Intermediate, Senior and Home Dept. use)

Name.....
Address.....
Church.....
Pastor.....

THE MEANING OF FREEDOM

This much-discussed topic in education will be fully treated in the December, 1931, issue of

PROGRESSIVE EDUCATION

Among the contributors are, William Heard Kilpatrick, Teachers College; Joshua Lieberman, editor of "Pioneer Youth;" Hughes Mearns, New York University; Laura Zirbes, Ohio State University; S. A. Curtis, University of Michigan; Mrs. Josephine Duveneck, Peninsula School of Creative Education, San Francisco; Mrs. Gudrun Thorne-Thomsen, Ojai Valley School, California; Elsa Ueland, Carson College, Pennsylvania.

You will not want to miss this unusual number, nor the many features in 1932 of practical, stimulating benefit. PROGRESSIVE EDUCATION is issued from October to May, inclusive, a magazine which has won widespread recognition in the field of liberal education. A subscription entitles you to membership in the Progressive Education Association. Note the special offer in the coupon attached below for your convenience.

Progressive Education Association, Dept. E,
716 Jackson Place,
Washington, D. C.

Enclosed is my check for \$3.00 for which enter my subscribing-membership in the Progressive Education Association for one year from date. I am to receive one previous issue free of charge.

Enclosed is my check for \$5.00 for which enter my subscribing-membership for two years from date. I am to receive one previous issue free of charge.

Please write clearly your name and address to which you wish the magazine sent

Name.....

Address.....

Position.....

until 1930, and are arranged chronologically except that no talk for 1924 appears. One can only surmise why no talk for 1924 is presented. There seems to be no reason for the sermon of 1924 being out of its chronological order.

One is impressed at first with the seriousness, straightforwardness, and simplicity of these addresses. In general Doctor Gray discusses real subjects with his students, and faces them with candor and simple charm. Occasionally there is evidence of the press of presidential duties, for sometimes the addresses do not fulfill the promises of their titles, and yet one is impressed that Doctor Gray could have done so quite abundantly. Chapter eighteen, for example, is on "Tests of College Training." He says the tests are two: "Does the college give you wisdom as well as knowledge?" and "Does college give you character as well as culture?" Under the latter heading, he says, "The most that four years can do even for the student with the best of advantages is to provide a basis for culture," and "The student who enters college without character will not leave college

after four years in possession of a full and stable character." While doubtless both of these statements are true, the question raised by the address would seem to be answered in the negative, namely that college gives neither character nor culture. Of course that is not the intent, and doubtless Dr. Gray could have been convincing, but he was not.

This sort of defect, as well as the general style of the book, impresses one that he has here stenographic reports of addresses, or possibly written addresses prepared under the stress of a busy life, which have not been made over for publication, and have been given to the world for what they are worth.

And they are worth much. The topics are suggestive: "Law and Liberty"; "The Challenge of the New Day"; "Loyalties of Educated Men"; "The Heroism of Faith"; "Truth and Freedom"; "Real Thinking"; "Real Living"; and so forth. Also they are handled in a scholarly manner, with a free use of an abundance of fine quotations and illustrations from life. He who has to speak much to students will find the book rich in suggestions and illustrative help.

In reading this book one gains the impression that the students at Bates College have been getting real food for thought and genuine help in their thinking. They have been brought face to face with life and its realities, and they have learned what the Christian Liberal Arts College is aiming at, and what is expected of them as students and alumni of such an institution.

In consequence of the nature of the book and the splendid way in which it has been written, it would be excellent for dormitory reading-rooms, college "browsing rooms," Y. M. C. A. libraries, church clubrooms for young men, and similar places.—John D. Finlayson

The Development of Imagination in the Pre-school Child. By ELIZABETH G. ANDREWS. University of Iowa Studies in Character, 1930. Vol. III, No. 4. Pp. 64. \$1.00.

Although a good deal of imagination has been expended upon the study of imagination, few efforts have been made to apply the methods of science to this intangible function. Dr. Andrews' monograph is therefore a welcome contribution. With great ingenuity she has worked out a technique for securing the responses of children as young as two years to standardized pictorial stimuli. Imagination is defined as "the process by which items of experience are

combined to form new products." Hence the test stimuli offered opportunities to make such imaginative reconstructions. Some fifteen different types of response were noted, varying from just no response at all through reproduction, personification, and symbols, to explanation, construction, and esthetic appreciation. Reliable scoring procedures were worked out and the results of application to 102 cases are presented in detail. Also a reliable technique for observing imaginative behavior in natural situations was developed.

Among the array of suggestions and hypotheses rising from the experiment, the following will prove of interest to students of character and religion:

Creative imagination is higher at ages 3:6 to 4:6 than earlier or later, and frequency of imaginative response drops off sharply at five years.

Intelligence and imagination are unrelated.

Girls are more imaginative than boys and reach the peak of fantastic creation one year earlier.

There are enormous individual differences in both the quantity and type of imaginative response.

These conclusions are, of course, only tentative, but the technique and the results are so suggestive of possible results as to warrant the labor involved in refinements, corrections, and extensions of the method.—*Hugh Hartshorne*

The Crime of Punishment. By MARGARET WILSON, New York: Harcourt, Brace & Company, 1931. \$3.00.

The social disease of criminality is treated in this book by an able writer and student of social conditions who married an English prison governor. She writes, therefore, from a first-hand knowledge of prison conditions. In the process of writing the title and treatment changed from a discussion of the punishment of crime to "The Crime of Punishment." In presenting a history and a critique of methods of punishment, the author describes vividly society's failures to deal successfully with its criminals. While the treatment contents itself with some principles and suggestions for the treatment of law-breakers, it does not present full solutions for the vexing problems in this field. It is of high value, however, in its description and analysis to those who are related to the problem of handling criminals.—*Frank M. McKibben*

The Community Churchman

interprets a new movement of community service through interdenominational churches of various types of organization. There are now more than two thousand of these churches involving many forms of experimentation. The Community Churchman is a newspaper bringing together reports of successes and failures. It also seeks to formulate from the facts opinions and convictions as to paths of future experimentation.

Sample copies of the paper will be sent free to interested inquirers. The subscription price is one dollar a year for a sixteen page monthly. Books and pamphlets are also supplied.

THE COMMUNITY CHURCHMAN
Park Ridge, Illinois

Books Received

- Archer, Gleason L., *Mayflower Heroes*. Century.
- Baker, George, *Ebenezer Walks with God*. Macmillan.
- Bell, Bernard Iddings, *Unfashionable Convictions*. Harper.
- Brennan, Frederick Hazlitt, *Pie in the Sky*. Century.
- Brunner, Emil, *The Word and the World*. Scribner's.
- Budd, K. G., *A Modern Pilgrimage*. Scribner's.
- Buttrick, George A., *Jesus Came Preaching*. Scribner's.
- Chadwick, Samuel, *The Path of Prayer*. Abingdon.
- Chave, Ernest John, *Supervision of Religious Education*. University of Chicago Press.
- Cheley, Frank H., *Bettering Boyhood*. Wilde.
- Cheley, Frank H., *The Will to Win*. Wilde.
- Cobb, Stanwood, *The Wisdom of Wu Ming Fu*. Holt.
- Corey, Stephen J., *Missions Matching the Hour*. Cokesbury.
- Davis, Bert H., *Leadership through Christian Endeavor*. International Society of Christian Endeavor.
- Donnelly, Harold I., *Measuring Certain Aspects of Faith in God as Found in Boys and Girls*. Westminster.
- Feuer, Leon Israel, and Glazer, B. Benedict, *The Jew and His Religion*. Bloch.
- Garrison, Winifred Ernest, *Religion Follows the Frontier*. Harper.
- Goldman, Solomon, *A Rabbi Takes Stock*. Harper & Bros.
- Harris, Erdman, *Twenty-One*. Ray Long & R. R. Smith.
- Huxley, Julian, *What Dare I Think?* Harper.

Jordan, G. Ray, *Intimate Interests of Youth*. Cokesbury.

Lewis, John, *A Faith to Live By*. Ray Long & R. R. Smith.

Lichtenberger, J. P., *Divorce, A Social Interpretation*. McGraw Hill.

McConnachie, John, *The Significance of Karl Barth*. Ray Long & R. R. Smith.

Myers, Garry Cleveland, *Building Personality in Children*. Greenberg.

Myers, Garry Cleveland, *Developing Personality in the Child at School*. Greenberg.

Mott, John R., *The Present-Day Summons to the World Mission of Christianity*. Cokesbury.

Nixon, Justin Wroe, *The Moral Crisis in Christianity*. Harper.

Palmer, Albert W., *Paths to the Presence of God*. Pilgrim.

Pickett, Warren Wheeler, *Worship Services for Young People*. Pilgrim.

Powell, Marie Cole, *Junior Method in the Church School*. Abingdon.

Randall, John Herman, *The Mastery of Life*. McBride.

Shackford, John W., *Education in the Christian Religion*. Cokesbury.

Shaver, Erwin L., *The Science of Leadership*. Pilgrim.

Shaver, Erwin L., *Shall Laymen Teach Religion?* Ray Long & R. R. Smith.

Snedden, David Samuel, *Towards Better Educations*. Teachers College.

Sweetser, Kate Dickinson, *Great American Girls*. Dodd, Mead.

Taylor, R. O. P., *The Universe Within Us*. Ray Long & R. R. Smith.

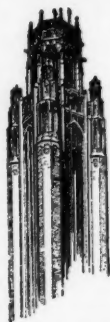
Tiegs, Ernest Walter, *Tests and Measurements for Teachers*. Houghton Mifflin.

Tittle, Ernest Fremont, *We Need Religion*. Holt.

Waterhouse, E. S., *Psychology and Religion*. Ray Long & R. R. Smith.

Weston, Sidney A., *Sermons I Have Preached to Young People*. Pilgrim.

Has He Background?



Without background a man's life is superficial, extemporized and ineffective. Of all men, the minister least of all can afford to live on the shallow surface of current events alone. He must know the depths. Hence at The Chicago Theological Seminary there are chapels for worship, and courses in theology, church history and the historical study of the Bible. Three well-equipped libraries

open their treasures freely. Quiet single rooms provide for uninterrupted study. Every student can be more intelligently alert to what is going on today if he understands also the background of yesterday. For information about courses, degrees, expenses, etc., write

Albert W. Palmer, President
THE CHICAGO THEOLOGICAL SEMINARY

5757 University Avenue, Chicago

NEW YORK'S INN OF HOSPITALITY

In the midst of the city but away from the noise.

Near the Largest Department Stores—Opposite Famous Churches—Convenient to Theatres and Transportation Lines.

Motorists from the North, South, East and West, find this Hotel the Best
1000 Rooms with Bath Five Dining Rooms

RATES:

Single with Bath \$2.50 to \$4

Twin Beds and Bath \$5 to \$7

Double with Bath \$4 to \$6

Parlor, Bedroom, Bath \$6 to \$8

No Charge for Crib or Cot for the Little Tot

Special weekly rates

PRINCE GEORGE HOTEL

Fifth Ave. and 28th St.

Alburn M. Gutterson, Mgr.



A Matron always in attendance for the comfort and assistance of Ladies traveling alone.

A HOME IN THE HEART OF THINGS

The Inner Reality of Religion

Modern religious discussions emphasize the inner reality of religion, rather than attempt to defend a doctrinal system. **The Journal of Religion** leads in the presentation of these discussions with non-sectarian, unprejudiced, critical accounts. This scholarly quarterly is indispensable to the serious reader interested in modern religious thought.

The JOURNAL OF RELIGION

Edited by Shirley Jackson Case
Subscription price, \$4.00
Single copy, \$1.25



THE UNIVERSITY OF CHICAGO PRESS
5750 Ellis Avenue Chicago, Illinois



WANTED:

A CHRISTMAS PRESENT for the R. E. A.

- Cost: Twenty minutes of your time.
- Convince a friend that he needs an immediate membership in this Association.
- Value to him: It increases his worth.
- Value to the R. E. A.: It extends the influence of the Association.

●
**OFFICE
of the
R. E. A.**

**59 E. Van Buren
CHICAGO, Ill.**

Religious Education Assn. _____ 193____
59 East Van Buren Street
Chicago, Illinois.

Please enroll me as a member in the Religious Education Association.

Enclosed is my check for \$5.00.

Name _____

Address _____

Business _____

A Question Which Has Reached the Boiling Point SHALL LAYMEN TEACH RELIGION?

BY ERWIN L. SHAVER

"The question is an arresting one, and his treatment of it is penetrating, comprehensive, and balanced." *Professor George A. Coe.*

Dr. Shaver scrutinizes the newer methods of religious education and shows how their importance may

be gravely exaggerated if they are to be used at the sacrifice of lay interest and cooperation. He emphasizes the importance of mobilizing laymen and shows how leaders can be trained on the job.

\$1.50

OPEN DOORS IN RELIGIOUS EDUCATION

BY JOHN W. SUTER, JR.

"Probably only a dozen great books on religious education have appeared during the past ten years. One was published last week. It is 'Open Doors in Religious Education.' Every teacher should read it." *From a note sent by Walter M. Howlett to 5,000 teachers in New York.*

\$1.25

A FAITH TO LIVE BY

JOHN LEWIS

Mr. Lewis outlines step by step a faith that seeks not to escape life but to transform it. His vigor of thought and novelty of diction carry the religion and ethics of Jesus to the very heart of modern personal needs and problems.

\$1.50

YOUTH ON THE MARCH

CLIFTON D. GRAY

A rich source of suggestions for talks to high school and college students. President Gray's book is free of that condescension which mars so many talks to young people. It offers new ways of approaching the student mind with the claims of religion.

\$2.00

ATTRACTIVE PARTIES FOR CHILDREN

LOTTIE E. FITCH

Thirty plans, programs, and novel invitations are included in this usable collection of parties for the whole year. The parties are arranged by months; complete plans, together with diagrams and illustrations of the invitations, are given.

\$2.00

GIRLS WHO ACHIEVED

WINIFRED AND FRANCES KIRKLAND

A companion book to *Girls Who Made Good*, issued last year and now listed on twenty-two separate reading courses in the United States and Canada. The new book tells of Helen Keller, Maria Jeritsa, Lucy Stone, Evangeline Booth and ten others. There is a strong note of reality running through the book and workers with girls will find the collection of exceptional interest.

\$1.00

TWENTY-ONE

BY ERDMAN HARRIS

A fascinating and friendly book about this important age. It deals with the questions and problems every young man must face every day: Can you find and hold a job? Can you ride a hobby? Have you learned to amuse yourself? What do you know about sex?

THE THRESHOLD OF THE TEMPLE

BY CHARLES L. VENABLE

A simple, intelligent course of instruction in church membership. It never loses touch with the world we live in, and a clear note of challenge and adventure sounds through all its pages. Its wide use will prepare the way for a reliable leadership in the Church of tomorrow.

\$1.50

PSYCHOLOGY and RELIGION

E. S. WATERHOUSE

The simplest statement yet of the part psychology can play in helping us to understand the functioning of the religious consciousness. It will prove a handbook of untold value to teachers in actual classroom work.

\$2.00

LAUGHING STEWARDSHIP THROUGH

GUY L. MORRILL

An exceedingly original approach to the old question of money. Dr. Morrill, recognized as the foremost authority on Stewardship, shows that we are often too ponderous in trying to teach the proper use of money. He shows the value of satire and humor.

\$1.00

PRODUCING YOUR OWN PLAYS

MARY M. RUSSELL

A first-rate and complete manual of amateur dramatics. Beginning with the functions of the director, it discusses all the needs and problems in putting on a play. "An absolutely essential book for the church library," says Catherine Atkinson Miller.

\$2.00

MEN WHO PLAYED THE GAME

ARCHER WALLACE

The author of *Stories of Grit, Overcoming Handicaps*, and *Boys Who Made Good* tells the stories of fifteen men who made a fascinating game of life, stayed by the rules, fought cleanly against all odds, and won out in the end. The stories include those of Billerforce, Kagawa, Chinese Gordon, Golden Rule Nash, and Sir Philip Sidney.

\$1.00

RAY LONG & RICHARD R. SMITH, Inc.

12 East 41st Street

New York

The Abingdon Religious Education Monographs

John W. Langdale, General Editor

GEORGE HERBERT BETTS, Editor

THE CHARACTER OUTCOME OF PRESENT-DAY RELIGION

By GEORGE HERBERT BETTS

An appraisal of the responses of three hundred persons to these two questions: (1) Are our churches preaching and teaching a religion which effectively influences conduct and character? (2) If they do, why is it not working better to that end?

Price, net, \$1.25, postpaid.

THE BELIEFS OF 700 MINISTERS

By GEORGE HERBERT BETTS

"Answers to fifty-six questions based on historical Christian creeds and statements of faith."—*International Journal of Religious Education*.

Price, net, \$1.00, postpaid.

RELIGION IN THE AMERICAN COLLEGE

By EDWARD STERLING BOYER

"Summarizes the results of the writer's experience and reflection on the specific contributions that the teaching of religion can make to the religious purpose, both of the denominational college and the state school."—*Yale Divinity News*.

Price, net, \$1.25, postpaid.

THE COLLEGE STUDENT THINKING IT THROUGH

By JESSIE A. CHARTERS

"Having been a college professor for many years, Mrs. Charters can speak understandingly as to the religious attitude of the present-day student."—*The Churchman*.

Price, net, \$1.50, postpaid.

JESUS IN OUR TEACHING

By CLARENCE TUCKER CRAIG

The author makes the point that religious education knows more of the technique of teaching than of the content. Jesus is the chief element in that content, and yet many modern religious educators are satisfied to connect a reflection of their own ideals which they use under the name of Jesus.

Price, net, \$1.50, postpaid.

REVITALIZING RELIGION

By ALBERT EDWARD DAY

"A book written by a clear-eyed Christian leader which deserves the interest of all who are trying to combine new insights with ancient and perennial sanctities."—*The Christian Century*.

Price, net, \$1.25, postpaid.

THE CHRISTIAN FAMILY

By GEORGE WALTER FISKE

"A balanced and convincing argument for bringing religious education 'back home' and considering true home-making the supreme career."—*Union Seminary Review*.

Price, net, \$1.25, postpaid.

WORLD REVOLUTION AND RELIGION

By PAUL HUTCHINSON

"In no other 200 pages can one find exactly set down and with such clarity and distinction a thesis upon which to hang so many facts that puzzle the world to-day. It is a remarkable and scholarly book, nobly conceived and done by a craftsman."—*William Allen White*.

Price, net, \$2.00, postpaid.

RELIGION IN LIFE ADJUSTMENTS

By SAMUEL NOWELL STEVENS

"These pages are enriched by concrete cases treated by the author. The description by patients of their own symptoms and their struggles is exceedingly valuable in this kind of study."—*Watchman-Examiner*.

Price, net, \$1.50, postpaid.

CHARACTER EDUCATION BY STATE AND CHURCH

By HAROLD S. TUTTLE

"Condensed information, brief and pertinent criticism, sympathetic appreciation of the problem from both church and state angles, hopeful indication of the way to better our united work for the children, are characteristics of this book."—*Federal Council Bulletin*.

Price, net, \$1.50, postpaid.

Each Volume: Crown 8vo. Bound in Cloth. (Other volumes in preparation.)

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
Boston Detroit Pittsburgh Kansas City San Francisco Portland, Ore.

INDEX TO VOLUME XXVI

January to December, 1931

THE NEW YORK
PUBLIC LIBRARY

607476A

ASTOR, LENOX AND

TILDEN FOUNDATIONS

R. 1932 L.

A

Account of a Visit to a College for Negroes.....	100
Alcohol and Human Efficiency, G. G. DEEVER.....	456
America Helps Make the World Court, HENRY NOBLE SHERWOOD.....	719
America's Greatest Problem, GEORGE R. JAMES.....	198
American Colleges and Their Relation to the Present Economic Crisis, EARLE EDWARD EUBANK.....	513
AMES, EDWARD SCRIBNER, Our Machine Age.....	600
Analysis of the Present Industrial Situation and Its Remedies, P. H. CALLAHAN.....	413
Annual Convention.....	102
Annual Meeting of the International Council of Religious Education, J. M. ARTMAN.....	360
Are We Caught? CHARLES C. WEBBER.....	215
ARTMAN, J. M., Annual Meeting of the International Council of Religious Education.....	360
Challenge of Unemployment.....	788
Character in Education.....	3
"Church of the Air".....	502
College Objectives.....	787
Ethics in Radio Management.....	389
Future of the Directorate.....	691
Questions and Answers.....	596
Ragged Individualism.....	499
Second Annual Public Conference on Education.....	361
Spiritual Challenge of Unemployment.....	4
Third Annual Research Conference of the Religious Education Association.....	79
Attitude of the American Indian to American Life, ARTHUR C. PARKER.....	111
ATWOOD, J. HOWELL, Interracial Rapprochement.....	544

B

Back of the Argument, HAROLD SAKS TUTTLE.....	845
BAILEY, HENRY TURNER, Use of Art in the Family.....	69
BARR, C. D., Mr. Egan's Plan After Nine Years.....	414
BETH, MARIANNE, Viennese Appraises American Youth.....	751
BEUST, NORA, Recent Books for Children's Recreational Reading.....	357
BILLINGS, NEAL, Determination of Generalizations Basic to the Social Studies Curriculum.....	77
BLAKEMAN, E. W., Education for Renewal.....	44
B'nai B'rith Hillel Foundations, LOUIS L. MANN.....	21
BOGARDUS, EMORY S., Japanese in the United States.....	138
BOND, CHARLES M., Bucknell Seminar.....	84
Book Reviews 87, 177, 272, 362, 482, 572, 669, 758, 864.....	507
BOORMAN, W. RYLAND, Delinquency Areas: Another Viewpoint.....	858
BOWER, WILLIAM CLAYTON and EMME, EARLE E., Trends in Curriculum Theory With a Selected Bibliography.....	259
BRICKNER, BARNETT R., Modern God Idea.....	851
Bucknell Seminar, CHARLES M. BOND.....	84
BULL, GEORGE D., S. J., What Can We Do About Religious Discrimination?.....	299

C

CALLAHAN, P. H., Analysis of the Present Industrial Situation and Its Remedies.....	413
Can the New Junior College Curricula Be Shaped to Meet Life Situations? F. S. HAYDEN.....	57
Canada's Solution (?) of the Alcohol Problem, BEN H. SPENCE.....	474
Can Religion Change? SOLOMAN GOLDMAN.....	328
CARPENTER, J. H., Defining the Tasks of Religious Education.....	560
CARTER, MANFRED A., Integration of Psychology and Faith.....	553
CHAFFEE, EDMUND B., Unemployment Challenges Religion.....	206
Challenge of Unemployment, J. M. ARTMAN.....	788
Challenge of Unemployment Relief, HARRY F. WARD.....	200
Character Education, HAROLD S. TUTTLE.....	631

ROY W. B.
CLUB
TAN 1931

Character Emphases in Recent Conferences, O. D. FOSTER.....	85
Character Training and the School Curriculum, S. A. COURTIS.....	504
CHARTERS, JESSIE A., Obligations of the Home in This Mechanistic Age.....	644
Child Labor Day to be Observed.....	5
Chinese-American Relations in the United States, J. W. CREIGHTON.....	142
Christianity and the Healthy Mind, J. ROSSLYN EARP.....	666
Church and Organized Labor, CAMERON PARKER HALL.....	211
Church Conference of Social Work.....	298
Church in the Economic Order, STEWART G. COLE.....	438
"Church of the Air," J. M. ARTMAN.....	502
Church's Responsibility for Unemployment, J. E. MCAFEE.....	220
CLINCHY, EVERETT ROSS, Seminars of Christians and Jews.....	310
COE, GEORGE A., Is Character Education a Function of the Federal Government?.....	793
COFFEE, RUDOLPH I., East Bay Religious Fellowship.....	359
COLE, STEWART G., Church in the Economic Order.....	438
COLEMAN, GEORGE W., Failure of Winners.....	256
College Instruction in Race Relations, W. C. JACKSON.....	123
College Objectives.....	787
Comment on Railroad Situation, O. D. FOSTER.....	692
Community Religion and the Denominational Heritage: Book Discussion. CHARLES T. HOLMAN and JOSEPH ERNEST MCAFEE.....	173
Companionship of Youth and Age, CAMILLE KELLEY.....	814
Conference on Christian Culture in the Church College.....	102
Confused Leadership in a Changing Age, WILLIAM O. EASTON.....	333
Contribution of Astronomy to the Development of Religion, D. W. MOREHOUSE.....	160
COOPER, WILLIAM JOHN, Educated Americans.....	800
Correct Racial Attitude in the Public Schools, WILLIS A. SUTTON.....	296
COURTIS, S. A., Character Training and the School Curriculum.....	504
Cubbing and the Home, H. W. HURT.....	654
CREIGHTON, J. W., Chinese-American Relations in the United States.....	142

D

DAVIES, J. W. F., Getting Down to "Brass Tacks".....	693
DEAVER, G. G., Alcohol and Human Efficiency.....	456
Decade of Young People's Work, HARRY THOMAS STOCK.....	521
Defining the Tasks of Religious Education, J. H. CARPENTER.....	560
Delinquency Areas: Another Viewpoint, W. RYLAND BOORMAN.....	858
DENNISON, HENRY H., Does Character Education Require the Church?.....	703
Determination of Generalizations Basic to the Social Studies Curriculum, NEAL BILLINGS.....	77
Developing a World-Wide Interest in Religious Education, DANIEL J. FLEMING.....	153
Does Character Education Require the Church? HENRY H. DENNISON.....	703
DUVALL, SYLVANUS M., Religion in Higher Education.....	13
Dynamic Nature of College Student Idealism, EARLE E. EMME.....	38

E

EARP, J. ROSSLYN, Christianity and the Healthy Mind.....	666
East Bay Religious Fellowship, RUDOLPH I. COFFEE.....	359
EASTON, WILLIAM O., Confused Leadership in a Changing Age.....	333
Economic Basis of Idealism, ARTHUR E. MORGAN.....	2
Economic Factors in the Problem of Unemployment, A. H. WILLIAMS.....	247
Ecumenical Conference, FREDERICK CARL EISELEN.....	790
EDGERTON, JOHN E., Industry Needs Religion.....	406
Editorial Difficulties.....	388
EDMONDS, HARRY, International House.....	149
Educated Americans, WILLIAM JOHN COOPER.....	800
Education and World Peace, EZRA KEMPTON MAXFIELD.....	547
Education for Renewal, E. W. BLAKEMAN.....	44
EDWARDS, CORWIN D., Investment Without Representation.....	250
EISELEN, FREDERICK CARL, Ecumenical Conference.....	790
Obligation of the Church in a Mechanistic Age.....	696
ELEAZER, R. B., Realistic Approach to the Race Problem.....	119
EMME, EARLE E., Dynamic Nature of College Student Idealism.....	38
and BOWER, WILLIAM CLAYTON, Trends in Curriculum Theory With a Selected Bibliography.....	259
Ethical Aspects of Personnel Management, ORDWAY TEAD.....	617
Ethics in Radio Management, J. M. ARTMAN.....	389

EUBANK, EARLE EDWARD, American Colleges and Their Relation to the Present Economic Crisis.....	513
EVANS, HERBERT E., Records in the Church.....	355
Examples of Emerging Spiritual Values in Religious Co-operation, EDWIN P. RYLAND.....	317
Experiment in Industrial Democracy, WILLIAM P. HAPGOOD.....	229
Extent of Discrimination and What We Can Do About It, ABRAM SIMON.....	306

F

Failure of Winners, GEORGE W. COLEMAN.....	256
FLEMING, DANIEL J., Developing a World-Wide Interest in Religious Education.....	153
Football Racket.....	5
FOSTER, O. D., Character Emphases in Recent Conferences.....	85
Comment on Railroad Situation.....	692
Notes on the Annual Convention.....	387
Public Conscience and Common-Carriers.....	627
Religious Co-operation.....	295
Y. M. C. A. Conventions in Cleveland.....	569
Free Motion Pictures.....	599
Function of the Home, GERTRUDE HILL NYSTROM.....	540
Future of the Directorate, J. M. ARTMAN.....	691

G

GAMORAN, EMANUEL, World Neighborhood.....	650
Getting Down to "Brass Tacks," J. W. F. DAVIES.....	693
Gentile-Jewish Relationships in a Small City in the Middle West, S. H. MARKOWITZ.....	323
GOLDENSON, SAMUEL H., Religion in the Economic Process.....	391
GOLDMAN, SOLOMAN, Can Religion Change?.....	328
Good Life at Antioch, PAUL JONES.....	18

H

HALL, CAMERON PARKER, Church and Organized Labor.....	211
Handicaps of Race, GEORGE M. JOHNSON.....	127
HAPGOOD, WILLIAM P., Experiment in Industrial Democracy.....	229
HARPER, W. A., Place of Religion in Education.....	6
Hawaii Hoshi on the Industrial Crisis.....	197
HAYDEN, F. S., Can the New Junior College Curricula Be Shaped to Meet Life Situations?.....	57
HERRING, HUBERT C., Relations Between Americans and Mexicans in the United States.....	132
HOCKETT, JOHN A., Some Crucial Problems of Modern Civilization.....	71
HOLMAN, CHARLES T., and McAfee, JOSEPH ERNEST, Community Religion and the Denominational Heritage: A Book Discussion.....	173
HOLT, A. E., Rebuilding the City of God.....	443
Honesty Trends of Elementary School Children, HAROLD SAXE TUTTLE.....	742
Honor System: A Critical Evaluation, A. D. MOORE.....	53
Home Missions in a New Day, FRANK A. SMITH.....	170
How I Got My Religion, HENRY N. WIEMAN.....	841
HOWE, JOHN P., University of Chicago Plan.....	26
HURT, H. W., Cubbing and the Home.....	654

I

Increasing Attention to Parent Education.....	390
Industrial Relations and Character, JAMES MYERS.....	224
Industry Needs Religion, JOHN E. EDGERTON.....	406
Integration of Psychology and Faith, MANFRED A. CARTER.....	553
International House, HARRY EDMONDS.....	149
Inter-race Rapprochement, J. HOWELL ATWOOD.....	544
Interreligious University Work, WILLIAM L. YOUNG.....	320
Investment Without Representation, CORWIN D. EDWARDS.....	250
Is Character Education a Function of the Federal Government? GEORGE A. COE.....	793
ISRAEL, EDWARD L., Philosophy of Judaism in its Relation to Industry.....	427

J

JACKSON, W. C., College Instruction in Race Relations.....	123
JAMES, GEORGE R., America's Greatest Problem.....	198
Japanese in the United States, EMORY S. BOGARDUS.....	138
JOHNSON, GEORGE M., Handicaps of Race.....	127
JOHNSON, PAUL E., Teaching Religion.....	341
JONES, PAUL, Good Life at Antioch.....	18

K

KELLEY, CAMILLE, Companionship of Youth and Age.....	814
KENNY, MICHAEL, S. J., Religion in the Economic Process.....	396

L

"Lacking in Common Courtesy," ELIZABETH TAYLOR PERRY.....	130
LAMPE, M. WILLARD, Spiritual Values Emerging from a Co-operative School of Religion.....	314
Leadership Training: Today and Tomorrow, ERWIN L. SHAVER.....	723
LEE, CHARLES E., Men's Congress.....	171
LENTZ, JOHN J., Some Statistics and Observations on the Eighteenth Amendment.....	459
LINDSAY, A. D., Should the Church Interfere?.....	198
LIPPITT, LUCILE, "The Three R's" in a Town Y. W. C. A.....	657

M

MANN, LOUIS L., B'nai B'rith Hillel Foundations.....	21
MARKOWITZ, S. H., Gentile-Jewish Relationships in a Small City in the Middle West.....	323
MASSLICH, GEORGE B., What Shall We Play?.....	535
MAXFIELD, EZRA KEMPTON, Education and World Peace.....	547
McAFEE, J. E., Church's Responsibility for Unemployment.....	220
and HOLMAN, CHARLES T., Community Religion and the Denominational Heritage: A Book Discussion.....	173
McGOWAN, R. A., Philosophy of Catholicism in its Relation to Industry.....	433
MELAND, BERNARD E., Worship Mood.....	661
Men's Congress, CHARLES E. LEE.....	171
Merchant Ethic, ROBERT C. TEARE.....	607
MERRIAM, THORNTON W., Needed Studies in Education in Religion at the College Level.....	32
MITCHELL, MR. AND MRS. ULYSS S., Religious Education in a Hospital.....	828
Modern God Idea, BARNETT R. BRICKNER.....	851
MOORE, A. D., Honor System: A Critical Evaluation.....	53
MOREHOUSE, D. W., Contribution of Astronomy to the Development of Religion.....	160
MORGAN, ARTHUR E., Economic Basis of Idealism.....	805
MORTON, R. BUCHANAN, Place of Music in Religious Education.....	835
Mr. Eagan's Plan After Nine Years, C. D. BARR.....	414
MYERS, JAMES, Industrial Relations and Character.....	224

N

National Commission on Law Observance and Enforcement, GEORGE W. WICKERSHAM.....	816
Needed: A True Picture of the Negro, N. C. NEWBOLD.....	748
Needed Studies in Education in Religion at the College Level, THORNTON W. MERRIAM.....	32
NELSON, T. H., Points of View and Practices in Personnel and Counseling.....	563
NEWBOLD, N. C., Needed: A True Picture of the Negro.....	748
New Character Situations Involved in Restraining Workers.....	297
New College in 1932.....	694
Notes on the Annual Convention, O. D. FOSTER.....	387
NYSTROM, GERTRUDE HILL, Function of the Home.....	540

O

Objectives in Education.....	502
Obligation of the Church in a Mechanistic Age, FREDERICK CARL EISELEN.....	696
Obligations of the Home in This Mechanistic Age, JESSIE A. CHARTERS.....	644
Our Machine Age, EDWARD SCRIBNER AMES.....	600
OWL, W. DAVID, Remaking the American Indian.....	115

P

PAINTER, KATHLEEN C., "Whither the Church?"	787
PARKER, ARTHUR C., Attitude of the American Indian to American Life	111
Peace Manifesto	101
Peace through Religious Education	595
PERRY, ELIZABETH TAYLOR, "Lacking in Common Courtesy"	130
Philosophy of Catholicism in its Relation to Industry, R. A. MCGOWAN	433
Philosophy of Judaism in its Relation to Industry, EDWARD L. ISRAEL	427
PICKETT, DEETS, Prohibition—The Test of Democracy	464
Place of Music in Religious Education, R. BUCHANAN MORTON	835
Place of Religion in Education, W. A. HARPER	6
Points of View and Practices in Personnel and Counseling, T. H. NELSON	563
POLAND, ORVILLE S., Proposed Constitutional and Legislative Changes in Prohibition Policy	469
Preface to Professional Ethics for the Minister and for the Teacher, CHARLES E. RUGH	623
Progressive Education Association Conference	297
Prohibition—The Test of Democracy, DEETS PICKETT	464
Proposed Constitutional and Legislative Changes in Prohibition Policy, ORVILLE S. POLAND	469
Psychiatry's Contribution to Human Welfare, ESTHER L. RICHARDS	240
Public Conscience and Common-Carriers, O. D. FOSTER	627

Q

Questions and Answers, J. M. ARTMAN	596
-------------------------------------	-----

R

Race Relations	99
Ragged Individualism, J. M. ARTMAN	499
Realistic Approach to the Race Problem, R. B. ELEAZER	119
Rebuilding the City of God, A. E. HOLT	443
Recent Books for Children's Recreational Reading, NORA BEUST	357
Recent Trends in Character Education, S. WIRT WILEY	346
Records in the Church, HERBERT E. EVANS	355
Red Man and White, FLORA WARREN SEYMOUR	104
Relations Between Americans and Mexicans in the United States, HUBERT C. HERRING	132
Religion in Higher Education, SYLVANUS M. DUVAL	13
Religion in the Economic Process, SAMUEL H. GOLDENSON	391
Religion in the Economic Process, MICHAEL KENNY, S. J.	396
Religious Co-operation, O. D. FOSTER	295
Religious Education in a Hospital, MR. AND MRS. ULYSS S. MITCHELL	828
Religious Education through Broadcasting	695
Religious Living, EARL E. SPEICHER	710
Religious Worship in the Life of the Catholic Child, J. ELLIOTT ROSS	714
Remaking the American Indian, W. DAVID OWL	115
Responsibility of the School in a Program of Character Building, CARLETON WASHBURNE	61
RICHARDS, ESTHER L., Psychiatry's Contribution to Human Welfare	240
ROSS, J. ELLIOTT, Religious Worship in the Life of the Catholic Child	714
RUGH, CHARLES E., Preface to Professional Ethics for the Minister and for the Teacher	623
Some Attempted Adaptations of Education to a Changing World	809
Russian Orthodox Experiment, SOPHIE SHIDLOVSKY	156
RYLAND, EDWIN P., Examples of Emerging Spiritual Values in Religious Co-operation	317

S

SANDERSON, ROSS W., Status of Church Co-operation	530
Second Annual Public Conference on Education, J. M. ARTMAN	361
Seminars of Christians and Jews, EVERETT ROSS CLINCHY	310
SEYMOUR, FLORA WARREN, Red Man and White	104
Shall I Drink? CORA FRANCES STODDARD	447
SHAVER, ERWIN L., Leadership Training: Today and Tomorrow	723
SHAW, CLIFFORD R., What the Delinquent Boy's Own Story Reveals	163
SHERWOOD, HENRY NOBLE, America Helps Make the World Court	719
SHIDLOVSKY, SOPHIE, Russian Orthodox Experiment	156
Should the Church Interfere? A. D. LINDSAY	198
Significance of the Religious Education Movement for the Pastor, A. D. STAUFFACHER	637

Silver Anniversary of the <i>Journal</i>	103
SIMON, ABRAM, Extent of Religious Discrimination and What We Can Do About It.....	306
Sixth Seminar in Mexico.....	100
SMITH, FRANK A., Home Missions in a New Day.....	170
Some Attempted Adaptations of Education to a Changing World, CHARLES E. RUGH.....	809
Some Crucial Problems of Modern Civilization, JOHN A. HOCKETT.....	71
Some Problem Areas in Higher Education, WILLARD E. UPHAUS.....	735
Some Statistics and Observations on the Eighteenth Amendment, JOHN J. LENTZ.....	459
SPEICHER, EARL E., Religious Living.....	710
SPENCE, BEN H., Canada's Solution (?) of the Alcohol Problem.....	474
Spiritual Challenge of Unemployment, J. M. ARTMAN.....	4
Spiritual Values Emerging from a Co-operative School of Religion, M. WILLARD LAMPE.....	314
Status of Church Co-operation, ROSS W. SANDERSON.....	530
STAUFFACHER, A. D., Significance of the Religious Education Movement for the Pastor.....	637
STOCK, HARRY THOMAS, Decade of Young Peoples Work.....	521
STODDARD, CORA FRANCES, Shall I Drink?.....	447
SUTTON, WILLIS A., Correct Racial Attitude in the Public Schools.....	296

T

TAYLOR, WILLIAM S., Teacher of Our Age.....	730
Teacher of Our Age, WILLIAM S. TAYLOR.....	730
Teaching Religion, PAUL E. JOHNSON.....	341
TEAD, ORDWAY, Ethical Aspects of Personnel Management.....	617
TEARE, ROBERT C., Merchant Ethic.....	607
Third Annual Research Conference of the Religious Education Association, J. M. ARTMAN.....	79
"Three R's" in a Town Y. W. C. A., LUCILE LIPPITT.....	657
Trends in Curriculum Theory With a Selected Bibliography, WILLIAM CLAYTON BOWER and EARLE E. EMME.....	259
Triennial Conference of Church Workers in State Universities.....	199
TUTTLE, HAROLD SAXE, Back of the Argument.....	845
Character Education.....	631
Honesty Trends of Elementary School Children.....	742
Twenty-fifth Anniversary of <i>Religious Education</i>	291

U

Unemployment Challenges Religion, EDMUND B. CHAFFEE.....	206
University of Chicago Plan, JOHN P. HOWE.....	26
UPHAUS, WILLARD E., Some Problem Areas in Higher Education.....	735
Use of Art in the Family, HENRY TURNER BAILEY.....	69

V

Viennese Appraises American Youth, MARIANNE BETH.....	751
Voice of Our Members.....	791

W

WARD, HARRY F., Challenge of Unemployment Relief.....	200
WASHBURN, CARLETON, Responsibility of the School in a Program of Character Building.....	61
WEBBER, CHARLES C., Are We Caught?.....	215
What Can We Do About Religious Discrimination, GEORGE D. BULL, S. J.....	299
What Shall We Play? GEORGE B. MASSLICH.....	535
What the Delinquent Boy's Own Story Reveals, CLIFFORD R. SHAW.....	163
"Whither the Church?" KATHLEEN C. PAINTER.....	787
Why the Ph. D.?.....	4
WICKERSHAM, GEORGE W., National Commission on Law Observance and Enforcement.....	816
WIEMAN, HENRY N., How I Got My Religion.....	841
WILEY, S. WIRT, Recent Trends in Character Education.....	346
WILLIAMS, A. H., Economic Factors in the Problem of Unemployment.....	247
World Alliance for International Friendship.....	790
World Neighborhood, EMANUEL GAMORAN.....	650
Worship Mood, BERNARD E. MELAND.....	661

Y

Y. M. C. A. Conventions in Cleveland, O. D. FOSTER.....	569
YOUNG, WILLIAM L., Interreligious University Work.....	320